


A KING'S PENKNIFE



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A KING'S PENKNIFE
OR
WHY I AM OPPOSED
TO MODERNISM

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PASTOR FIRST BAPTIST CHURCH

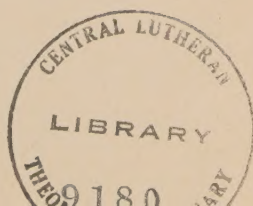
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TO EDDA

MY BELOVED WIFE

The Perfect Helpmeet, the intimate and delightful companion, the absolute Christian, whose unfailing devotion, spiritual discernment and uplifting and suggestive conversation, have been the inspiration of whatever may have been best in my spoken and written ministry, I dedicate this book with a love which has grown deeper with each succeeding year of a divinely ordained and happy wedded life.



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A KING'S PENKNIFE

OR

WHY I AM OPPOSED TO MODERNISM

“**N**OW the king sat in the winter house in the ninth month; and there was a fire on the hearth burning before him.

“And it came to pass that when Jehudi had read three or four leaves he cut it with a penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth” (Jeremiah 36:22, 23).

Jehoiakim was king in Jerusalem.

Through Jeremiah, the prophet, God had warned him and his people that He was about to bring judgment upon them for all the evil of their ways; but on the threshold of His indignation and threatened judgment, He was willing, He was insistently anxious, to substitute grace for judgment if they would but repent, forsake their iniquity, and turn to Him in righteousness.

The message from the Lord was dictated by Jeremiah to Baruch, son of Neriah, and by him carefully written in a roll. The roll was eventually laid up in the chamber of Elishama, the scribe.

The news concerning the roll came to the ears of the King.

He sent Jehudi, son of Nethaniah, to fetch it to him where he sat by his open fire.

He commanded Jehudi to read to him.

As Jehudi read, whenever he came to a passage that did not please the King, the King would take his penknife, cut it out and cast it into the fire that was burning on the hearth.

This he continued to do till there was nothing left of the written Word of God but a heap of smouldering, wind blown ashes.

On the basis of this historic incident as illustrative of the principle and method of Modernism, I shall give the reasons why I am opposed to it.

I am opposed to Modernism, because, like the King, it cuts out of the Bible, with the penknife of destructive criticism, all things not acceptable to the natural mind.

I am opposed to Modernism, because it seeks to obscure the public mind with a false issue concerning the Bible.

I am opposed to Modernism, because it uses orthodox phrases, and then denies the facts those phrases were originated to express.

I am opposed to Modernism, because it preaches a Christ not to be found in the Bible.

I am opposed to Modernism, because its outcome is the repudiation of the Bible as the inspired Word of God and final authority for the soul.

I am opposed to Modernism, because it means moral and spiritual destruction to the rising generation.

Finally, I am opposed to Modernism, because it is nothing less than old infidelity masquerading in the disguise of a so-called progressive and liberal Christianity.

I.

I AM OPPOSED TO MODERNISM BECAUSE, LIKE THE
KING, IT CUTS OUT OF THE BIBLE WITH THE
PENKNIFE OF DESTRUCTIVE CRITICISM,
ALL THINGS NOT ACCEPTABLE
TO THE NATURAL MIND.

"BUT THE NATURAL MAN RECEIVETH NOT THE THINGS OF THE SPIRIT OF GOD: FOR THEY ARE FOOLISHNESS UNTO HIM; NEITHER CAN HE KNOW THEM, BECAUSE THEY ARE SPIRITUALLY DISCERNED."

(1 Corinthians 2:14.)



I.

I AM OPPOSED TO MODERNISM BECAUSE, LIKE THE
KING, IT CUTS OUT OF THE BIBLE WITH THE
PENKNIFE OF DESTRUCTIVE CRITICISM,
ALL THINGS NOT ACCEPTABLE
TO THE NATURAL MIND.

MODERNISM cuts out the Virgin Birth.
The doctrine of the Virgin Birth is the Scripture
statement that our Lord Jesus Christ was conceived
and born of His Mother Mary without the agency of a
human father.

A candidate for the Christian Ministry appeared
some time ago before an ordination council of the New
York Presbytery.

Some one asked the candidate (a graduate of Union
Theological Seminary) did he believe Jesus had a
physical Mother.

He said he did.

Did he believe He had a physical birth.

He believed that.

Did he believe He had a physical Father.

He said—

“I do.”

That is to say, he did not believe Jesus was super-
naturally begotten, conceived and brought to the birth.

He did not believe in the special and interfering act
of God, that God, and God alone, was His Father.

He believed the whole transaction was natural.

He believed Jesus Christ came into the world as other children come.

He was no more supernatural than any other child.

Definitely stated, he did not believe in the Virgin Birth.

In the face of this unqualified repudiation of the Virgin Birth, the Presbytery voted to ordain him, that he might go forth and preach in the name of a Christ no more supernatural than himself.

To the New York Presbytery it was of no importance whatever, whether the young man believed in the Virgin Birth or not.

It is equally unimportant to a great multitude of professed Christians.

They look upon it simply as a matter of dogma, of mere theology. They do not think it makes any difference to what they are pleased to call, "Vital" Christianity.

I affirm it does. I affirm it makes a radical difference, so radical the word itself fails to express it. I affirm it is not a matter of mere dogma, but an issue affecting the very existence of Christianity.

I affirm the repudiation of the Virgin Birth is necessarily the setting aside of the whole system of Christianity whether regarded as a body of divine doctrine or as a revelation of saving grace to man.

Consider, I pray you, what effect the denial of the Virgin Birth must have upon the character and standing of the Mother of Jesus.

She was betrothed to Joseph.

Under Jewish custom betrothal was something more than a mere general, surface engagement; it was a public ceremony, and carried with it all the responsibilities of the later marriage service, nor could it be set aside without a public hearing and judgment in the case.

When Mary was betrothed to Joseph she was looked upon as his wife; not only considered as such by the community in which she lived, but, actually, owned and recognized as such, in Heaven.

The proof of this is found in the fact that when the Angel Gabriel came to Joseph and would allay his suspicions concerning her state and the babe she was about to bear and authorized him to take her to himself, to fully receive her, he spoke of her as "Mary, thy wife."

That Joseph was **not** the father of her child is self-evident; for, when he found she was about to become a mother, he determined to put her away; that is, he would divorce her.

It was because he believed she had been faithless to her betrothal vows.

He believed she had wilfully sinned with some unknown man.

He believed she was guilty of fornication.

Because of this, and because being a "just," a moral, man, he was not willing to face the reaction of the scandal upon himself, he was determined to divorce her, to break the tie between them and free himself from his vows to her.

But he was not willing to divorce her publicly.

To do this he would have to bring her before the elders of the congregation.

She would be tried.

Should the judges find her guilty they would condemn her to be stoned to death.

She would be taken outside the town into an open place.

Her accusation would be proclaimed by a herald.

Then the people would take up the stones and stone her till she died.

Joseph shrank from that.

He had loved her.

He loved her still, and loved her in spite of what he believed to be her treason to himself.

Then he thought about putting her away privately.

Such attitude and intention is a demonstration, and proves that Joseph was not the father of the child Jesus.

But when God would demonstrate a thing and prove it, He does not leave even the shadow of an interrogation point.

He closes out and ends all possible discussion about it.

He does so in this statement of Holy Writ that, even after the Angel Gabriel had bidden Joseph to accept Mary as his wife, and that she was innocent, after Joseph had accepted her and she went to live with him as his wife, not till after the child was born was the marriage consummated between them.

Here is the Scripture statement in unqualified language:

"Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife,

"And knew her not till she had brought forth her first born son: and he (Joseph) called his name Jesus" (Matthew 1:24, 25).

This settles it beyond right, even, to think of it again.

Joseph was not the father of Jesus.

God Himself through the inspired word of Matthew says so.

The denial of the Virgin Birth demonstrates, if Joseph were not the father, some other man must be.

If, then, some other man than Joseph were the father, Mary is proven guilty both of faithlessness and personal unchastity.

Thus, if Jesus Christ were not virgin-born, Mary, His Mother, gets a stain all the waters of the seven seas cannot wash away.

This is the inexorable logic of denying the Virgin Birth.

But consider what effect this denial must have upon the character and standing of Jesus Himself.

It is proven that Joseph was not His Father.

The denial of the Virgin Birth therefore requires some other man should be.

If He were begotten of some other man and, necessarily, out of wedlock, no matter how much the birth itself might be legalized, His conception was illegal.

Therefore it follows—

Jesus Christ was an illegitimate child.

Illegitimacy! that is a heavy burden with which to begin His life.

A burden for those who should seek to proclaim Him; specially to those who endeavor to set Him up as the moral Exemplar of the world.

But that is not all.

As the denial of the Virgin Birth requires some **man** shall be the father of Jesus, and it is demonstrated and proven Joseph was not, then some other man was, and the insistent question arises—

“Who was he?”

He was not known in that day.

Suspicion did not venture even to breathe his name.

He has not been known in all the ages since.

He is not known today.

If the Virgin Birth be denied, we are face to face with the fact that—

Jesus Christ was the son of an unknown father.

And what is the name and title and position of the son of an unknown father?

The son of an unknown father is—

A Bastard.

The law in Israel concerning a bastard was terrific.

This is what the law still written in the Bible says:

“A bastard shall not enter into the congregation of Israel; even unto the tenth generation shall he not enter into the congregation of the Lord.”
(Deuteronomy 23:2).

The offspring of a bastard could have no part in the congregation of Israel for, at least, **ten generations**; and that is until—

Three Hundred years.

Shut out from participation with his people in their assembly for three hundred years.

That tells you how much the judgment of God is against a bastard.

Think of it! During three hundred years, not a single offspring of a bastard son could come into the assembly of the people, nor take part in the ceremonies and privileges appointed of God.

It tells you what God thinks of a woman who is an unmarried mother; or, one who is a mother through the breaking of wedlock and who conceals the identity of the father. It tells you what estimate God has of a man who is a bastard.

Both the mother and the child are shamed.

If Jesus Christ were not Virgin Born, as an illegitimate and bastard son, He could not sit among His brethren, nor take part in any of the great days of His people.

He could not be accepted as a teacher.

Illegitimacy and bastardy would be as millstones about His neck.

But we cannot stop here.

If Jesus the Son of Mary were begotten of a human father, as that father would inherit sin and be under the sentence of death against sin, his son Jesus would inherit sin from him and be, likewise, under the sentence of death. He would need, as all born in sin need—a personal Saviour.

If not Virgin Born, Jesus Christ needed a Saviour as much as any other man.

We cannot stop here.

If Jesus Christ by His descent from a human father had the personality and quality of that father, then before He could be saved, before He could enter the kingdom of God, He would have to receive a **new** nature; to accept His own legislation to Nicodemus, it would be necessary that He should be **born again, begotten from above—regenerated.**

If Jesus Christ were not virgin born He needed what all need who would be saved. He would have needed to be born again.

Born again, or lost!

Do you take it in?

You must not shrink from the deduction:

Jesus Christ needed to be saved; or, as a sinner by nature and subject to death, He would have been **like every other** unregenerated human being—a lost soul.

Gather up all the accumulation coming out of the denial of the Virgin Birth.

Here it is:

Illegitimate.

A bastard.

Conceived in sin.

Born in sin.

Sin in Him.

Under sentence of death—final and eternal banishment from the presence of God.

Needing a Saviour.

Needing to be born again, needing to be regenerated.

Nor does the consequence of denying the Virgin Birth stop here.

If He were the son of a finite person, then He Himself had a finite personality.

If He had a finite personality He was not an infinite person.

If He were not an infinite person He was not God.

If He were not God He was not the second person of the Godhead, the second person of the eternal and adorable Trinity.

If He were not the Second person of the Trinity, none was.

And if none were, there is no Trinity, and the Book we call the Bible is proven a lie; for, it teaches in a thousand ways from Genesis to Revelation that God is one Being, and in this undivided and indivisible Being three distinct persons perfectly and divinely subsist.

The denial of the Trinity is something more than the denial of a theological definition; it is a reaction which destroys the whole Bible scheme of redemption through the death of Christ.

It does so by denying and rendering impossible, untrue, this immense statement:

"Christ—who through the eternal Spirit offered himself without spot unto God."

He never so offered Himself.

For if there be no Trinity, neither is there a **duality** in Godhead. Since there could be no duality, He could not offer Himself through the Spirit (reckoning the Spirit as a distinct person), and therefore the statement falls to the ground and with it the redemption suggested by the offering of Himself as one person through the Spirit, as another person, to God the Father as still another person.

Deny the Virgin Birth and you sweep away the whole basis of Christianity.

And yet, Modernism cuts out the Virgin Birth, cuts out the record of it, and casts it into the fire of its own

kindled criticism till the ashes both of the doctrine and the book become a monumental witness to the shame of Christ and the fiction of Christianity.

Christians, therefore, whether in the pulpit or the pew who talk to us about the unimportance of the Virgin Birth leave themselves open to the suspicion that they really know nothing about it and both by their ignorance and indifference become the abettors and sustainers of Modernism and partners in its treason against the Word of God.

Modernism cuts out the atoning character of the death of Christ.

It denies He offered Himself as a penal sacrifice for sin.

It denies He offered Himself as a substitute to take the place of the condemned sinner and suffer the judgment due him.

It denies that by His death He magnified the righteousness of God, demonstrating He is a God who by no means can clear the guilty; and so magnifying every element of the divine being, His law, His government and essential holiness, that He can still be just and yet, the justifier of the ungodly.

It denies that by His covenant obedience unto death, even the "death of the cross," that obedience is now offered as the righteous act of the sinner who may claim it; so that he becomes the very righteousness of God in Him.

Modernism denies all this and in doing so denies that the sacrifices of the Old Testament were types and prophecies of the cross. They were nothing more than ignorant, brutal, superstitious offerings to appease a fictional and cruel, tribal God. The priests were just bloody butchers, trading on the fears of the people. The temple was nothing better than a butcher shop, and the doctrine of a Christianity built upon these sacrifices and their ceremonies as type and prophecy of the cross, nothing better than a theology of the shambles; any attempt to sustain Christianity upon the judicial and penal character of Christ's death, and not exclusively upon His moral life or precepts, His lofty ideals, is an attempt to preach a repulsive, slaughter-house system which all the refinement and culture of the Twentieth century repudiates.

In denying the atoning character of the cross, Modernism repudiates the teaching of the Epistles, and particularly those of Paul, accusing him of an endeavor to foist Judaism on the Church in the name of Christ.

Modernism teaches that the death of Christ so far from being a prophecy of vicarious sacrifice, is wholly outside of any plan or purpose, decree or ordination of God, and was due, solely, to the indiscretion of Christ Himself.

He antagonized the priesthood, He bitterly arraigned the scribes and pharisees. He called them all kinds of hard and bitter names. He said they were hypocrites,

blind guides of the blind. He called them whited sepulchres, clean upon the outside but inside full of corruption as dead men and bones. He said they were serpents and could not escape the damnation of gehenna, the lake of fire. He sought to stir up sedition among the people, by representing Himself as their Messiah, their covenant king, thus outlawing Herod and rejecting the authority of Caesar behind him; above all, He rode into Jerusalem, in professed fulfillment of the prophecy of Zechariah, as a king, claiming His throne and crown, provoking the rulers of the people at the most frenzied moment of their most sacred week.

Since His death was not sacrificial, since it was never the fulfillment of type and prophecy; since it was His own injudicious action, His death was, practically, a suicide, a wholly useless throwing away of His own life.

The Cross of Christ, therefore, has no saving value in it.

In denying the sacrificial and atoning character of the death of Christ, Modernism deprives itself, and would deprive the Church, of some of the finest portions of Christian hymnology.

Such hymns as these:

"In the Cross of Christ I glory."

"Rock of Ages, Cleft for Me."

"When I survey the wondrous cross."

"Just as I am without one plea, but that Thy blood was shed for me."

"There is a fountain filled with blood drawn from Immanuel's veins.

"And sinners, plunged beneath that flood, lose all their guilty stains."

Modernism has no right to sing those hymns.

Having repudiated all these hymns stand for, to use them would be not only a travesty, but an insult to the name of Christ and the faith of every true Christian.

There are four Scripture texts from which no modernist preacher, who has any sense for the eternal fitness of things, has any liberty to preach.

These are the four immortal texts:

"For I am determined not to know anything among you, save Jesus Christ and him crucified."

"God forbid that I should glory, save in the cross of our Lord Jesus Christ."

"Once in the end of the age hath he appeared to put away sin by the sacrifice of himself."

"He bare our sins in his own body on the tree."

When a poor, lost, sin-smitten soul, quivering under the consciousness that God is a God of righteousness, shrinks at the thought of facing Him unshrived, the Modernist dare not do what Godly men of all ages have done, he dare not point that trembling soul to the Cross and tell him God has revealed Himself there as the God of love and grace and for simple, but sincere faith, will

exchange a free and full forgiveness as the divinely provided payment due his sins.

Modernism cannot righteously quote that text which has in it all the music of Heaven; the text dying sinners have quoted with their latest breath and the one throb of hope within their breasts:

“For God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish but have everlasting life.”

The Modernist cannot quote it till he cut out the text which precedes it and upon which, absolutely, it is based.

“As Moses lifted up the serpent in the wilderness, even so, must the Son of man be lifted up, that whosoever believeth in him should not perish but have eternal life.”

In cutting out and repudiating the saving character of the cross of Christ, in denying the vicarious character of His death, Modernism destroys Christianity as a system of divine redemption.

Modernism cuts out the bodily resurrection of Christ.

Dr. Fosdick, in his book, “The Modern Use of the Bible,” page 98, says:

“I do not believe in the resurrection of the flesh.”

Scripture knows no other resurrection of Christ than the resurrection of the flesh.

"That He rose from the dead in the flesh" is the testimony of the Lord Himself.

On the Sunday night after His resurrection, He met His disciples in the upper room at Jerusalem.

When they first saw Him they shrank back aghast, thinking they had seen His spirit. They thought Him merely a ghostly apparition and therefore a proof He had not risen from the dead.

He assured them He was not a spirit.

He bade them handle Him and see and know for themselves.

He bade them prove to themselves He was not a spirit.

He said to them in plain, declarative terms:

"A spirit hath not **flesh and bones**, as ye see me have."

There is, of course, no place for discussion in that.

He says He had risen from the dead, He proves to them that He had risen, and that His resurrection was a resurrection in the flesh.

In a body of flesh and bones.

To talk about the resurrection of Christ as the resurrection of His soul or spirit is to be guilty, not only of contradicting Him who claims to be the Word and Truth of God, but guilty of philological treason and measureless absurdity.

Resurrection is the rising again of that which died. resurrection can be applied intelligently only to that which dies.

What was there, think you, of Christ that died?

Did the soul of Christ die?

Impossible.

Did the spirit of Christ die?

Impossible.

Concerning the soul of Christ it is written:

"He poured out his soul unto death."

His soul did not die in His body, His soul, by His own act, **left** the body, left it as a **living, continuing** soul.

Concerning His spirit it is written:

"He **dismissed** his spirit."

He did not put an end to His spirit, He simply **commanded** it to **quit** His body. It was as much a living spirit out of the body as in it.

According to the Scripture record, neither the soul nor the spirit of our Lord died.

It is rank blasphemy to **think** it.

The only part of our blessed Lord, according to the record, which did die was His **body**.

The body, then, was the only part of our Lord subject to resurrection.

He Himself demonstrates it was His body which was raised from the dead; for He said:

"Flesh and bones as ye see me **have**."

"Flesh and bones" is just another way of saying "body."

According to the record, then, our Lord Jesus Christ

rose from the dead in His body, a body of flesh and bones, as really flesh and bones as when He walked the earth, as when He was nailed to the cross in that body.

To reject the resurrection of the "flesh" is to reject the Bible doctrine of the resurrection.

To deny the resurrection of the flesh is to deny the recorded words of the Son of God.

To deny the resurrection of the flesh is to deny the resurrection of Christ Himself.

There is no escape from that.

Christ Himself says He rose in the flesh.

The Bible **knows no other kind** of resurrection for Christ.

To deny the resurrection of the flesh denies the resurrection of our Lord Jesus Christ—in toto.

The Apostle Paul says if Christ be not raised from the dead (and he draws our attention to the fact that He was **buried** and thus signifies the resurrection was the resurrection of that which **was buried**—a body, "the flesh") our **faith** in Christ is vain, and **all preaching** about Him is vain.

A Christ who did **not** rise in the **body** that died and was buried, did not rise at all.

And if Christ did not so rise we have not the slightest worth-while evidence He exists today.

If Christ did not rise from the dead, if He is not alive in that risen body today as "the first-fruits of them that

slept," we have not the slightest ground to believe a human being exists one second after the breath is out of the body.

What, then, shall we do, those of us who have a bit of ground wherein we have buried the beloved whose soul and spirit passed from us through the portals of death?

We must go out and stand above that sacred spot of earth, pour upon it the bitterness of tears; and while we do that, any attempt at condolence will be little better than the mockery of platitudes.

There would be nothing for us to do but remove from the tombs every word of hope sculptured there.

Such words and phrases as,

"The dead in Christ."

"At home with the Lord."

"Resurrection unto life."

"Our gathering together unto him."

"Immortality."

"The things God hath prepared for them that love him."

"I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live."

All this must be effaced from the marbles and cast out of the mind.

There is nothing to do but array ourselves in our grief, recall the past as much as we may, live over again in memory the old days forever gone, live the best that

time and opportunity shall give us, and anticipate the hour when we shall become nothing more than the senseless clod under our feet; live as best we may unto the hour when all faith, all effort and high emprise shall go down into the night and stillness of an eternal silence.

But even this is not all we have to face if Christ did not rise from the dead.

He said a great deal about His death.

It was always uppermost in His mind.

It was one point to which He continually directed the attention of His disciples.

He said this death was appointed of God the Father. He came into the world to die in fulfillment of His commandment.

No man could take His life from Him. He would lay it down in obedience to this command and He would by his own power take it up again.

These are the unmistakeable words He used:

"As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep.

"Therefore doth my Father love me, because I lay down my life, **that I might take it again.**

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and **I have power to take it again.** This commandment have I received of my Father."

He here deliberately asserts His power over His own life.

The death that is to come to Him, has been foreseen. He tells His disciples just how it will be brought about.

He will be betrayed and delivered into the hands of men; but they are not to think men have aught to do with it. Not at all. He is moving forward in the full determination to bring about that death according to the will of God. His death will be His own act. As much as He has acted, and acted in power in His daily life with them, so will He in this supreme moment. As much, and even more wonderfully, He will show His power in laying down His life.

He is going to lay down His life that He may bring to pass the fact of resurrection. **He is actually going to die that He may rise again.**

He particularizes the day when He shall rise, it will be the third day.

Now if Jesus Christ did not rise from the dead as He said He would, then there are just two words to be applied to Him.

He was **self-deceived**.

Carried away by dreams, by imagination, persuading Himself that He was to be the fulfillment of the old sacrifices, He would go forward to the death which He saw His course was marking out for Him, and there, surrendering Himself to the hands of His executioners, He was sure God would accept Him as the ordained atoning sacrifice.

Or,

He was a **deliberate deceiver**, having some strange scheme by which He imagined He could simulate both death and resurrection.

He was **not self-deceived**.

A man as wise, as intelligent, as His recorded speeches and addresses demonstrate Him to have been; so that, even, the multitude said, never man spake as He did, and that He did all things well, thus proving Him to be thoroughly self-balanced, such a man could not have fallen into the stupendous state of both mental and moral blindness, to deceive Himself for a moment, that however much He might surrender to death, He could with the same will-power bring back His life and come forth from winding sheet and the darkness of a sealed tomb.

No! self-deception is out of court, no sane mind can hold such a theory for a moment.

If, then, He were not self-deceived, He was a deliberate, cold-blooded deceiver.

Difficult as it is to conceive how any man could undertake such a foolhardy enterprise as to cheat the cross and the grave by any plan, nevertheless, if He were not self-deceived (as He was not) the conclusion remains with all its incongruity—He was a deceiver.

Now for a deceiver under any circumstances there is only one title:

A deceiver is a liar.

Above all other liars! **He** was the most amazing of all liars.

Yes, that is the word.

He was a liar.

It is horrible, I grant you, and almost withers and shatters the pen, to put the word to paper, even at an infinite distance from His name.

But the logic of it is inexorable; it is inescapable.

If He did not rise from the dead, He was a deceiver. You have no choice. You must say it, whatever the consequence.

And this is the consequence, no matter how much you hurt your heart in thinking it, much less than saying it.

Jesus Christ was a **wilful** liar.

If He deliberately falsified in this claim of resurrection, then there is no reason why He should not be equally false in other statements.

The man who tells one lie cannot escape telling two.

Say, and prove, Jesus Christ did not rise from the dead, then every single claim He made beyond that of merely mortal man, falls into and is buried in the dust of His shame-marked grave.

To take this Christ who did not rise from the dead and set Him up before men (as Modernism does) an exemplar of righteousness, talk about His precepts, His principles and ideals, and affirm Christianity is based upon His moral life, is to be guilty not only of the most

wanton audacity, but guilty of the most shameful outrage upon the intelligence, and patience, of the public.

A Christ who did not rise from the dead is the greatest moral disaster and shipwreck, a shipwreck from which the treasures of faith, of righteousness and hope, can never be saved.

Thus, Modernism would put this evil stamp upon God's Christ, achieve this heart-breaking shipwreck, by cutting out of the Bible record the story of His resurrection from the dead.

In the nature of the case, Modernism cuts out His ascension to, and His session at, the right hand of God the Father.

In repudiating our Lord's ascension to Heaven and His enthronement with the Father, Modernism cuts out of the record the testimony as to His High Priestly function in Heaven.

Modernism has no place on the throne of God for a man who is the eternal manifestation of God in the flesh.

It has no place for an eternally incarnate God.

All the comfort Christians have drawn from the doctrine that Christ is on the throne in Heaven as our great God and Saviour, and that He exercises there the office of a priest in our behalf, must be set aside.

Modernism is under bonds of the logic of a **non-risen** Christ to cut out and cast into the fire burning upon its own hearthstone, these superb words of Holy Scripture:

"Seeing then that we have a great high priest, that is

passed into the heavens, Jesus the Son of God, let us hold fast our profession.

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin;

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:14-16).

Christian doctrine hangs together like links in a chain, slip off one, the rest follow. Deny the resurrection of Christ, His consequent ascension to, and session in, Heaven, **Modernism must, necessarily, repudiate the idea that He will ever come to this world a second time.**

Dr. Fosdick says ("Modern Use of the Bible," p. 104):
"I do not believe in the physical return of Jesus."

In cutting out the second and bodily Coming of our Lord Jesus Christ, Modernism has an enormous amount of work for its penknife.

It has been said one in every twenty verses in the New Testament speaks in one way or another of it.

There are two verses which Modernists must cut out if they persist in denying the Second Coming of our Lord.

One is—Revelation 1:7.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him."

A text which corroborates the fore announcement of

the Lord Himself through the prophet Zechariah, in which He says:

"They shall look upon me whom they have pierced."

A visible, coming Christ, coming in a body that shall identify Him as the one who was nailed to the cross and whose side was pierced by the spear of a Roman soldier.

Not only this text, but the direct words of our Lord Himself, as He stood in arrest before the Jewish Sanhedrim:

"Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (Matthew 26:64).

Modernism must cut them out because in themselves they repudiate the whole Modernistic scheme, the scheme that would transform an eternally incarnate Christ into a flitting phantom, a thin and unreal ghost.

In using the penknife, Modernism, like Jehoiakim, the king, is ruthlessly reducing the whole system of Christian doctrine to ashes.

Given full headway, Modernism would destroy Christianity as a revelation from God, and substitute an ethical system, based upon the reasoning and speculation of the natural mind.

Such is the work of Modernism as it brings to bear upon the Word of God the **doubt** and **unbelief** of the **Natural Man**.

II.

I AM OPPOSED TO MODERNISM BECAUSE IT SEEKS TO
OBSCURE THE PUBLIC MIND WITH A FALSE
ISSUE CONCERNING THE AGE-LONG
ACCEPTED DOCTRINES OF
CHRISTIANITY.

“FOR SUCH ARE FALSE APOSTLES, DECEITFUL WORKERS, TRANSFORMING THEMSELVES INTO THE APOSTLES OF CHRIST.” (2 Corinthians 11:13.)

... “MANY WHICH CORRUPT (LITERALLY DEAL DECEITFULLY WITH) THE WORD OF GOD.”

(2 Corinthians 2:17.)

... “HANDLING THE WORD OF GOD DECEITFULLY.”

(2 Corinthians 4:2.)

TESTIMONY OF A TRUE APOSTLE

“BUT I CERTIFY YOU, BRETHREN, THAT THE GOSPEL WHICH WAS PREACHED OF ME IS NOT AFTER MAN,

FOR I NEITHER RECEIVED IT OF MAN, NEITHER WAS I TAUGHT IT, BUT BY THE REVELATION OF JESUS CHRIST.” (Galatians 1:11-12.)

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MODERNISM suggests that Christian doctrine as commonly held and taught, is the echo of Church councils, and the interpretation of Church Fathers; that it is utterly man-made, thrusting itself in between the people and the historic Jesus, completely shutting out of view His simple and attractive religion.

Modernism would clear away all the theological rubbish which, it says, has so long filled the Church and practically barricaded its doors against the willing and even anxious inrush of the people. The Modernist would be a new Luther, he would bring in a new reformation, and get us back to the real Jesus and His plain and acceptable teaching the "common" people once heard so gladly. He would take away, as Dr. Fosdick has announced, all the "dead leaves" which still cling to the "living tree" of original Christianity.

In all history never was there greater play to the gallery, never a cheaper piece of vaudeville activity, never a more astounding camouflage, never a more downright treason to actual truth, and never a more subtle attempt to becloud the issue and deceive the people.

So far from being the product of Church councils, or the consequence of metaphysical juggling, the great doctrines of Christianity are set like jewels on every page and form the very substance of Holy Writ. They constitute the very essence of the Bible, and so constituted it long before Church Councils were imagined, or faithful minds sought to put them in order.

It is not necessary to have a compendium of Church doctrine. It is not necessary to go to a theological seminary to be instructed in them.

They are in the Bible and to be read and known of all men.

The Virgin Birth is there.

It is there, not as the dogma of men, but in language so plain that no man of average intelligence and sincerity of spirit can fail to see it is there.

The **Virgin Birth** is written into the Bible from the very beginning.

You will find it in the book of Genesis and in its third chapter.

The Lord God announced to the woman that from her seed should come the victor over Satan, sin and death.

He was not to be the **man's seed**, but—"the seed of the woman."

Every Biologist knows, every Scientist knows, and every Modernist is under bonds to know, there is neither life nor the potency of life in a woman's seed;

without contact with man's seed it cannot produce offspring.

When therefore the Lord said this Redeemer and Deliverer should come from the woman's seed, He openly and plainly and divinely proclaimed that He should be conceived and brought to the birth without contact with man's seed, without a human father.

By every law of direct statement, therefore, we are committed to write across this verse in Genesis,

"The Virgin Birth."

There it is, recorded age on ages, not only before the assembling of Church Councils, but actually four thousand years before our Lord was born of Mary, His Virgin Mother.

When Eve gave birth to Cain, her first-born, she said:

"I have gotten a man—even—the Lord."

She was mistaken, but her expression was witness that she understood the seed of the woman meant the Lord Himself.

The Prophet Isaiah testifies to the **Virgin Birth**.

He says:

"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14).

Modernists have attempted to evade the plain import of the statement by making it to apply in the time of Ahaz, and to a virgin of the royal court. But the prophet so speaks that it is clear he was no longer addressing Ahaz who refused to accept a sign from the

Lord, but was now addressing his message to the House of David and to the nation of Judah, and that **for a time to come.**

This is what he says:

"Hear ye (no longer "thou," but "ye"), hear **ye now.**

"**O house of David;** is it a small thing for you to weary men, but will ye weary my God also?

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (God with us).

Jeremiah bears witness to the **Virgin Birth.**

He says:

"The Lord hath **created a new thing** in the earth (that is, He **will** so create) a woman shall **compass a man**" (Jeremiah 31:22).

Here is a woman who shall compass a man, that is, **enclose** in herself, in her body, and therefore carry and give birth to a babe, to a man child. She shall do this in a new and, therefore, extraordinary way—a way that had never been done in the earth before. That new way, of course, could not be the old way, and as that old way was by and through the agency of a human father, this new way would be, and must be, **without** a human father; and as a child begotten without the agency of a human father is a virgin birth, then God through the prophet announces a child should come into the world through a virgin birth.

As the Bible records no other child begotten, con-

ceived and brought to the birth without a human father, but our Lord Jesus Christ, then Jeremiah here, beyond all question, is foretelling the **Virgin Birth** of Mary's Son.

And that it may be known, corroborated, demonstrated and proved beyond controversy the act is not the act of man, that man had nothing to do with the great event, and that the act is the act of God, is seen in the fact that in this prophecy of the Virgin Birth, God through the prophet announces He would Himself be the author of it.

These are the very words of God:

"The Lord hath created (will create) a new thing in the earth."

To doubt or question the evidence to the Virgin Birth in this statement of Jeremiah would be just as reasonable as to doubt one's own existence.

When you turn to the New Testament, Matthew announces the birth of Christ and declares it to be the fulfillment of the **prophecy** of Isaiah.

Matthew says:

"Now all this was done, that it might be fulfilled which was spoken of (by) the Lord by (through) the prophet, saying,

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." (Matthew 1: 22, 23).

The angel of the Lord puts his seal to the fact, not only that the birth was Virgin Birth, but that Isaiah was prophesying of this **very** birth and the integrity of the Mother who should give Him birth; as it is written:

“Now the birth of Jesus was on this wise; when as his mother was espoused to Joseph **before they came together**, she was found with **child of the Holy Ghost**,

“Then Joseph her **husband** (called so, although not yet actually married) being a just man, and not willing to make her **a public example**, was minded to put her away privately.

“But while he thought on these things, behold the angel of the Lord appeared unto him in a dream, saying Joseph, thou son of David, fear not to take unto thee Mary—**thy wife** (calling her this before she was actually married, while as yet only betrothed); for that which is conceived in her is of the Holy Ghost.”

The analysis of this Scripture gives remarkable results:

1. Before the marriage relation was established, and while Mary was still virgin, she had conceived and was carrying a child.
2. Her betrothal to Joseph put her in relation to him in all the responsibility of a wife.
3. Joseph counts her as a faithless wife and would divorce her, but would do so privately.

4. Mary is not faithless.

That which is conceived in her is not of man, but of the Holy Ghost.

The conception and birth not being due to any agency of man is therefore a Virgin Birth.

And as the Holy Ghost is God, then the conception and birth was the act of God.

Luke gives us the details.

He states clearly and in unmistakeable terms Mary was virgin when the angel Gabriel announced to her that God had chosen her to be the mother of His child—**in the flesh.**

With all the simplicity, innocence and purity both of her soul and very body she said:

“How shall this be, seeing I know not a man?”

It was a perfectly clear statement that up to this moment she was absolutely virgin; nor could she comprehend how, without the aid of man, she could become mother of any sort, much less mother of the Son of God.

Then Gabriel told her—the “how.”

He said:

“The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.”

This, of course, is a definite and dogmatic statement, and by no less than an angel of God, that the conception and birth of this child should be an event in

which man should have no part—and, therefore, the Heaven announced Virgin Birth of Jesus Christ, as the directly begotten Son of God.

If there were no other witnesses in the New Testament to the Virgin Birth than Matthew and Luke, these would be all sufficient and would fulfill the Bible requirement of acceptable and legal testimony; as it is written:

“The testimony of **two men is true.**” (John 8:7).

But we have other witnesses.

In two of his epistles, the Apostle Paul declares our Lord Jesus Christ incarnated Himself.

Writing to the Philippians he affirms our Lord Jesus Christ pre-existed his human birth. He says, in that pre-existent state He was “in the form” of God. He laid aside that “form.” In doing so, the action was entirely His.

He **took upon Him** the “form” of a servant.

Just as much as His act in unrobing Himself was exclusively His act, so His act in taking upon Himself the “form” of a servant was exclusively His act. As man had nothing to do with the act in which He laid aside His pre-existent form, neither had man, according to the record, anything to do with the act by which He took upon Him the form of a servant. Since He, as very God, took part in His own incarnation and man had no part in it whatever, and the conception and birth in which man has no part is a virgin birth, then

the Apostle Paul testifies to, and demonstrates, the Virgin Birth of our Lord Jesus Christ.

In his epistle to the Hebrews he testifies to the Virgin Birth.

He does so in such definite and dynamic terms that a denial of Paul's testimony, or that Paul makes such a testimony, can proceed only from ignorance of Scripture, or from actual perversity.

Read this striking statement:

"Forasmuch then as the children are partakers of flesh and blood, he also **himself** likewise took part of the same" (Hebrews 2:14).

Here our Lord is seen acting and without relation to man at all.

"He Himself took part."

And of what did He Himself take part?

The answer is recorded there:

"Flesh and Blood."

Then He, our Lord, as the Lord, Himself, and by His own omnipotent exercise of will and power, took on Himself flesh and blood; that is, He took on Himself a human nature.

(Now read v:16).

"For verily he took not on the nature of angels, but he took on him (the nature) of the seed of Abraham."

Literally rendered, the verse reads:

"Doubtless, he takes not on himself of angels, but of the seed of Abraham—he **himself** takes hold."

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That excludes man from the whole scene.

"He—Himself—takes hold."

Could anything be more definite than that?

Could anything more definitely and authoritatively state, not only that man had no part in it, but that the action was exclusively the action of the Son of God—that He incarnated Himself?

As He was born of a woman, and it is said, He was of Abraham's seed, then this woman was of the seed of Abraham—a Jewish woman. From that Jewish woman he took of her seed or cell, and in co-ordination with the Father and the Spirit, produced, fashioned, and assumed, a human, Jewish nature for Himself.

As man is thus definitely excluded from the scene, the birth of Christ, the conception and birth of Christ so described, falls into the category of—**Virgin Birth.**

By every law of language the Apostle Paul is thus demonstrated as testifying to the Virgin Birth of our Lord and testifying to it in as clear and unquestioned terms as either Matthew or Luke.

What an abomination of audacious assumption, what absolute deceit, what a prostitution of honor and cheapening of intellectual honesty, to affirm only Matthew and Luke teach the Virgin Birth; and what a shameless thing for men to stand forth and talk of a "useless biological miracle," a miracle made to hand by, and in, the interest of scholastic dogma and interpretation; shameless indeed, when the doctrine is stamped

on the open page of Scripture in terms that admit of no discussion; so plain that he who runs, may read.

Obscuring the truth, denying the doctrine of the Virgin Birth, and denying it under false pretence, this is the dishonor and the treason of Modernism.

The doctrine that the death of our Lord Jesus Christ was an atoning sacrificial death is not mere dogma, not a fashioning of Councils, not in anywise the interpretation of men.

It forms the very fibre of Scripture from opening page to last.

It is set forth in type, in figure, symbol and prophecy.

Take the 53d chapter of Isaiah and read that.

There you have the picture of one who was to come into the world without form or comeliness; one in whom the nation of Israel should find no beauty that they should desire him; one whom, on the contrary, they should despise and reject. He should be wounded for their transgressions and bruised for their iniquities. The iniquity (penalty) of them all should be laid upon him. His soul should be made an offering for sin. He should bear the iniquities of many. He should bear the sin of many.

And all this was to be brought about by bringing him as a lamb to the slaughter and cutting him off out of the land of the living.

God Himself should bruise him and put him to grief.

It should be God who would make his soul an offering for sin.

Surely, here is one who should be offered, and offered by the living God as a sacrificial substitute for others, for those guilty of sin and iniquities, and by reason of whose acceptance of his death many should be justified and intercession made for them.

Of whom is the prophet speaking?

The answer to that question is given by the one man whom the Holy Spirit inspired to give it.

Here are the facts:

Philip was an Evangelist.

He had been holding Gospel meetings in the city of Samaria.

Multitudes had heard the good news of salvation through a crucified and risen Lord and had turned unto Him and were baptized.

We are told there was great joy in that city.

It was a great work of the Spirit; but in the midst of that mighty work the Spirit commanded him to depart from Samaria and go southward at the point where the road from Jerusalem goes down to Gaza. He obeyed. He arose and went. At that particular point he saw a man in a chariot approaching from the direction of Jerusalem. He was an eunuch, a man of authority under the queen of Ethiopia.

He was reading the prophet Isaiah.

The Spirit bade Philip go and join himself to the chariot.

Again Philip obeyed, and at once, the divine injunction.

As he drew near he heard the man reading aloud, and he asked him, did he understand what he was reading?

The eunuch answered that he did not, and could not unless some man should guide him. Then he invited Philip to come up into the chariot and sit with him.

Philip did this.

The portion of the prophet the eunuch was reading was the **fifty-third chapter**. He was particularly interested in the seventh and eighth verses, wherein it is written:

“He was oppressed, and he was afflicted, yet he opened not his mouth, he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

“He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living, for the transgression of my people was he stricken.”

We are now told a truly startling and meaningful thing:

We are told this:

“Then Philip opened his mouth, and began at the same scripture, and **preached Jesus** unto him.”

There you have it, definitely and authoritatively re-

vealed, that Isaiah in this fifty-third chapter of his prophecy was speaking of our Lord Jesus Christ, describing Him when He should come into the world, how He would be treated by the nation of Israel as represented by the Jews; how they would as a nation despise and reject Him; that He would be put to death by them as a blasphemer under the curse of God; but that He would be in reality, the substitute provided of God for their sins and that His death would be the ground upon which He would justify all who should accept Him as their personal substitute, redeemer and saviour. It is impossible to read this wonderful chapter and not see that it describes the death of one appointed of God to die as a sacrificial substitute for the sinner.

Impossible not to see that.

And when that is seen all the rest rolls in upon the mind with a tidal wave of demonstration.

This foretold substitute, this atoning sacrifice, was Jesus Christ Himself.

Philip says so, and says it in words which blaze up from the page.

Let it sink into the mind that Philip was commanded of God to go out of his way to meet this eunuch.

It is an amazing and astounding proof of foreknowledge and foreordination.

The eternal God saw this man and his enquiring mind.

He saw him because he was looking for him.

From all eternity He had foreseen him and this point in the road which goes from Jerusalem down to Gaza.

He was one of God's chosen.

And He had foreseen and ordained the man who should open his mind and reveal the truth of the Scripture to him.

Philip was a Spirit-filled man.

To the voice and the pressure of the Spirit he responded at once.

When he spoke, when he preached, he spoke and preached under the inspiration of the Holy Spirit.

Here then you have two direct things:

The Fifty-third chapter was inspired by the Holy Spirit.

The Holy Spirit inspired Philip to teach the eunuch that the prophet was speaking of—**Jesus**.

What, then, shall be said?

What else can be said than that, as the Fifty-third chapter of Isaiah describes one who should come into the world and offer himself as a substitutional sacrifice for the sinner, offer himself as such unto God, and by that substitutional offering of himself in death atone unto God for the sin and sins of the people who should accept him, and the Holy Spirit through Philip the Evangelist declares this foretold person was—Jesus Christ—Himself, then it is a demonstration that the atoning character of the death of Christ was foretold and recorded in Holy Scripture nearly a thousand years

before our Lord was born; and therefore, further, the attempt to teach that the sacrificial and atoning character of the death of Christ as a doctrine was invented by Church Councils, and is the outcome of the metaphysical and sacerdotal imagination of men, not the inspired and authorized doctrine of Almighty God Himself, is proven to be an absolute repudiation of Scripture as the fully inspired Word of God; and all the more marked because the repudiation is by men who profess the name of Christ and set themselves up to be teachers of the Scriptures.

That the doctrine of the atoning character of the death of Christ is imbedded in the Old Testament becomes self-evident to those who read and study it.

When you turn to the New Testament the doctrine meets you on almost every page of the epistles.

Hear what Paul says, when writing to the Corinthians:

“Christ died for our sins according to the Scriptures.”

“According to the Scriptures” is a very significant phrase.

The Scriptures to which he refers are the Scriptures of the Old Testament.

“According to the Scriptures” signifies not only, according to the **prophecy** of the scriptures but, according to the **doctrine** of those scriptures.

The doctrine of the Old Testament scriptures is clear enough.

This is the Old Testament doctrine:

Approach to a holy God can be made only on the ground of a bloody, substitutional, sacrificial and atoning death.

This is the meaning of the Levitical sacrifices.

That these sacrifices were substitutional is seen in the action of the offerer. He must bring the victim to the door of the Tabernacle court, before the priest, lay his hand upon the head of the devoted animal, confess his sins, and himself a sinner. The animal was then slain as an act whereby this victim was recognized as having taken the offerer's place and paid the penalty due to him. In the death of the offered animal, the offerer was accepted as having made a ceremonial and typical atonement to God through the shedding of blood.

The Apostle testifies Christ was the antitypical sin-bearer; that all these sacrifices were typical prophecies of His death.

His statement is clear and unqualified.

"Christ died for our sins."

The teaching of Paul is simple, yet profound.

He tells us "it is not possible that the blood of bulls and of goats should take away sins."

The eternal Son of God recognizes this immense truth. He confesses these sacrifices have given no pleasure, no satisfaction to the Father. He recognizes these sacrifices are a testimony that God requires not

the body of a beast, but the body of a man, and, necessarily, the **perfect body of a perfect man.**

Therefore He comes into the world to fulfill the will and desire of God His Father.

When He enters the world He uses this significant and triumphal announcement:

“A body hast thou prepared me.”

God the Father had provided a body in which, and by which, He might offer Himself as an acceptable sacrifice.

Therefore He says:

“Then said I, Lo, I come (in the volume of the book [not the Bible, but the book of the everlasting covenant] it is written of me), to do thy will, O God.”

Then we are told He fulfilled this will of God and carried out the purpose of the Covenant, by offering the prepared body; as it is written:

“By the which will we (believers) are sanctified through the offering of the body of Jesus Christ once for all.” (Hebrews 10:10.)

Paul testifies this truth to the Galatians.

He says:

“Christ gave himself for our sins, that he might deliver us from this present evil world (age) according to **the will of God and our Father**” (Galatians 1:4).

To Titus He writes:

“Christ * * * gave himself for us, that he might redeem us from all iniquity” (Titus 2:14).

Listen to this unqualified statement:

“Once in the end of the world (age) hath he appeared to put away sin by the sacrifice of himself” (Hebrews 9:26).

It is impossible with all the ingenuity of interpretation a Modernist may have, to turn this into a merely moral sacrifice.

This sacrifice is to put away sin.

It is, therefore, a judicial and penal sacrifice.

He offers Himself as a sacrifice for sin; that is, He answers the demand against the sinner by meeting it Himself: as that demand is death, He dies in the sinner's stead. In no other way could he put away sin so that there should be an end of judgment against the sinner.

And that is just what putting away sin means: **taking away all judgment and penalty.**

It did not require the solemn conclave of Church Councils, the contentions of debate, nor the metaphysics of imagination, the triumph of the Greek mind over the Latin, to demonstrate by this text the Apostle Paul would teach, under the inspiration of the Holy Spirit, that our Lord Jesus Christ when He died offered Himself as a sacrificial substitute for sinners, and therefore that the character of His death was of an atoning character.

But listen to the statement which follows that text:

“As it is appointed (that is, as a judicial sentence)

unto men once to die (as the penalty of sin) and after this—the judgment:

So Christ was once offered to bear the sins of many.”
(v.v:27, 28.)

Read again this immense statement:

“We are sanctified (set apart unto God) through the offering of the body of Jesus Christ once for all.”

And read this:

“By one offering he hath perfected for ever them that are sanctified.” (Hebrews 10:14.)

Let me quote this Scripture:

“Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

And having an high priest over the house of God.”
(Hebrews 10:19-21).

Here the Apostle Paul compares the death and resurrection of our Lord Jesus Christ to that moment on the day of atonement when the high priest in Israel took the blood of the sacrificial victim, offered on the brazen altar, as having made atonement through substitutional death, put aside the beautiful vail, hanging between the Holy and the Most Holy Place in the Tabernacle, entered the solemn enclosure of the Holiest of all, sprinkled the blood on the Mercy Seat, the golden lid of the Ark of the Covenant, the symbol of the throne of God—just so, our Lord Jesus Christ by His death on

behalf of the believing sinner made an atonement for his sin, rose from the dead, by his own blood entered Heaven, took His seat on the throne of God, transforming it from a throne of judgment to a throne of grace.

To the Colossians Paul wrote:

“Having made peace through the blood of his cross, by him to reconcile all things unto himself; by him I say, whether they be things in earth, or things in heaven.

And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled.

In the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight. (Colossians 1:20-22.)

Here you have the offering of Christ's fleshly body; and through the blood of that body shed on the cross the Apostle says, we, as believers, have been reconciled unto God; and as reconciliation is the result of atonement, the Apostle is writing into this scripture the statement and the doctrine of the Atoning character of the death of Christ.

To the Corinthian Church Paul writes these climactic words.

“He hath made him to be sin for us, who knew no sin that we might be made the righteousness of God in him.” (2 Corinthians 5:21.)

Statement cannot go farther.

The limit is reached here.

Two things are set side by side.

Sin and the righteousness of God.

We know that by nature and transgression the best man on earth is a sinner in God's sight; and when God looks at him He sees him as sin.

We know according to the record that Jesus Christ in His daily life and in all His essential being was the very righteousness of God.

Yet here in this statement all things are reversed.

He whom God looked upon and treats as sin, as very and essential sin, was Jesus Christ His Son.

He whom God looks upon as the very righteousness of God, is a sinner without one element of essential righteousness.

How then is this?

The answer is self-evident.

When Jesus Christ went to the cross and offered Himself unto God in the name of the sinner, God saw Him as the sinner, He saw Him as **sin** itself. When the sinner believes the testimony of God about His Son and offers Him by faith as his sacrificial substitute, then God sees that sinner as Jesus Christ. He sees him in, and paying, in Him, all the claims of His righteousness. He sees him therefore as the obedient Christ, obedient unto death, and as that obedience magnified the righteousness of God, He sees the sinner covered with that

benefit, with Christ Himself, and in Him, the righteousness of God.

The Apostle Peter corroborates Paul.

He writes these simple but majestic words:

"He suffered the just for the unjust that he might bring us to God." (1 Peter 3:18.)

Writing to Hebrew Christians he says:

"For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers;

But with the precious blood of Christ, as a lamb without blemish and without spot;

Who verily was foreordained before the foundation of the world, but was manifested in these last times for you." (1 Peter :18-20.)

Again Peter writes these unmistakeable words:

"Who his own self bare our sins in his own body on the tree." (1 Peter 2:24.)

Surely nothing could be more definite than that as a doctrinal statement:

He **"bare our sins in his own body on the tree."**

And certainly nothing could be more ancient nor more absolutely in the purpose of God than what this statement demonstrates:

That we, who believe, have been redeemed **"with the precious blood of Christ, as a lamb."**

And this lamb **“foreordained before the foundation of the world.”**

Then John, the “beloved” disciple who leaned upon His breast at supper, who walked in an intimacy unknown by the other disciples, and who is definitely spoken of as “that disciple whom Jesus loved,” writes these words the impact of whose meaning and force cannot be turned aside by mere interpretive juggling—these words:

“The blood of Jesus Christ his Son (God’s Son) cleanseth from all sin.” (I John 1:7.)

And in saying this John is answering back to the Lord Himself, speaking through the Prophet; for these words are the very words of our Lord:

“Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow: though they be like crimson, they shall be as wool.” (Isaiah 1:18.)

When John the Baptist saw the Lord sometime after he had baptized Him, He pointed Him out to his disciples and said:

“Behold the Lamb of God, which taketh (beareth) away the sin of the world.” (John 1:29.)

You will note he does not point Him out as a good man, a teacher who is to take away sin by His example and moral precepts, but as the Lamb of God.

Those to whom he spoke were Jews.

To them a lamb in connection with sin-bearing had

only one meaning, it meant a lamb offered in sacrificial death.

When John therefore spoke of our Lord as a **Lamb** of God that should bear away sin, they understood him to mean what we are to understand, that Christ was the **Lamb** whom God in His grace had provided to take away the sin of the world by a sacrificial death.

And when you turn to the book of the Revelation you have depicted a scene in that hour when the Church shall have been taken to Heaven. Our Lord Jesus Christ is seen there as a Lamb that had been slain, but is now risen from the dead and ascended to the Court of Glory. He is, also, declared by a herald angel to be the Lion of the Tribe of Judah, the Root of David. He takes from the right hand of the throne sitter a book, a roll, sealed with seven seals inside and out. In that supreme hour the Church of the glorified will sing this triumphant song:

“Thou (the Risen and Ascended Lord) art worthy to take the book (the seven-sealed book—the title deeds of the kingdom) and to open the seals thereof (the judgments that will precede our Lord’s revelation of Himself and the taking of the kingdom); for thou wast slain, and hast **redeemed us to God by thy blood** out of every kindred, and tongue, and people, and nation.” (Revelation 5:9.)

From the opening pages of Genesis to the close of the Bible there is one persistent stain of scarlet running

through it—the blood of sacrifice, the blood of redemption, the blood of atonement.

In the Old Testament you hear this divine and authoritative statement:

“It is the blood that maketh ATONEMENT for the soul.” (Leviticus 17:11).

When you turn to the New Testament, you hear this emphasized and resounding echo of it:

“WITHOUT SHEDDING OF BLOOD THERE IS NO REMISSION.” (Hebrews 9:22.)

All that is said about sacrifice in the Old Testament, all that is said about sacrifice and redemption in the Epistles of the New Testament, find their fulfillment and enunciation as divine doctrine in the words of the Son of God Himself.

He said this:

“The Son of man came to give his life a ransom for many.” (Matthew 20:28.)

He says these plain and determining words:

“I lay down my life for the sheep. * * * This commandment have I received from my Father.” (John 10:15-18.)

It is because of this headquarters statement that the Apostle Paul writes these conclusive words:

“He humbled himself and became obedient unto death, even the death of the cross.” (Philippians 2:8.)

It is because of our Lord's own declaration that He laid down His life in fulfillment of an eternal purpose that He makes the statement which closes up all debate concerning the objective for which He came into the world, and sets in unclouded light the fact that by a sacrificial death (and on the ground of that alone) He would save men.

Here is the statement which turns down forever the idea that He came into the world **to live** for men; that He came to save men by leading them to follow His precepts (?), His principles (?) and ideals (?); a statement which establishes forever that His purpose in coming into this world was salvation by and through a sacrificial, substitutional, and atoning death.

Here is the statement—heed it well:

“We see Jesus, who was made a little lower than the angels (and here you have the sealed purpose of Incarnation) **for the suffering of death** (note it, it is all plain enough—He did not come into the world **to live**—but—**to die**; and we are to remember here that the first man whom God created, He created **to live** and **multiply life**, but this man Jesus whom Paul calls “the **Second** man,” the “**Last** Adam”, came to **die**; and now let it be further noted, He came to die, not merely in the ordinary course of mortality, but to **suffer death**—a death such as the word “suffer” signifies in the connection, a death of **affliction**, not only affliction, but **infliction**, and infliction for the sake of

others as the rest of the verse dynamically determines); that he **by the grace of God should taste death** (not for Himself as under the penalty common to man but), **for every man.**" (That is for other men than Himself.)

This is sacrifice, it is substitutional sacrifice; and as it is ordained of God, it is an atonement under God and for men.

It is not necessary to travel down the centuries, to Constantinople, to Nice, nor to Chalcedon, to get the doctrine of the sacrificial, substitutional, and atoning character of the death of Christ.

There it is—imbedded in Scripture, in type, in symbol and didactic declaration.

In the light of these scriptures what audacity, what guilt, is that of the Modernist who repudiates the sacrificial, atoning character of the death of Christ, that he may trade it off for the foundationless preachment and teaching that Christ came into the world to save men by His earthly, moral life; what shameful camouflage it is to tell the public that such a doctrine as the atoning character of Christ's death is one of the "dead" leaves which the interpretation of men has fastened on a real and true Christianity, the Christianity (?) of Jesus, the religion (?) of Jesus. It is difficult to conceive the state of mind permitting men to profess loyalty to the name of Christ and yet repudiate the whole purpose of His incarnation, and so repudiate it that there is

absolutely no foundation left on which to preach the Gospel of the grace of God to men.

The bodily resurrection of Christ, the resurrection of His flesh, is not mere dogma, a theological invention of man.

Modernism would teach that it is.

It seeks to set aside the Bible record of our Lord's resurrection in favor of a "spiritual," a "soul," resurrection, which is nothing more than a teaching in disguise that the soul and spirit of Jesus **continued** to exist after the death of His body.

All this has been met and anticipatively answered by the Lord Himself.

He answered it, as I have already stated, on that Sunday night after His resurrection when He faced His disciples in the "upper" room at Jerusalem.

It is a scene so dramatic, so absolute in its testimony, it ought to be read, studied and imprinted on the mind of every Christian.

I shall consider it again and in detail.

Supper was on the Table, the table at which they had sat with Him and partaken of the last meal together. They had listened with conflicting emotions as He told them He should die, should rise again and then leave this world for the Heaven from whence He had come.

It was the evening of the third day.

Some women had been to the sepulcher in the early morning, had come and told how they had found the stone rolled away and the sepulcher empty.

They had seen a vision of angels who assured them the Lord had risen.

The Lord Himself they did not see.

At first this seemed to the disciples like a lot of "idle" tales, a matter of hysteria, imagination. Then Peter and John went to the tomb. John believed, but Peter went away "wondering in himself at that which was come to pass."

Later on the Lord revealed Himself to Peter.

The disciples were now all quivering with hope, with expectation, and yet with fear.

That afternoon two of the disciples of the Lord (not of the twelve) were walking on their way to the village of Emmaus. They were talking about, and discussing the incidents of the crucifixion and their hopes and fears, when the Lord joined them, but held their eyes so that they did not know Him. He asked them what they were so earnestly discussing and why they seemed so sad. They, supposing Him to be a stranger in Jerusalem, told Him all about the arrest of their Lord, His crucifixion and death, together with His promise of resurrection. **This** was the Third day. Some of the women disciples had been at the sepulcher in the morning and found the stone rolled away, the tomb empty. They said they had seen a vision of

angels and heard from them that the Lord had risen, but the Lord they had not seen. These men told the Lord how foolish this story seemed to them, and now, behold, this **was** the **third** day, and it was drawing to a close and they had little hope. Then the Lord revealed Himself to them. He began at Genesis and expounded in all the Old Testament Scriptures the things concerning Himself and how thus, as He had said to them before, the Scriptures were written concerning Himself. When they reached the village they persuaded Him to go in and break bread. He did so, but while they were eating He suddenly disappeared. With their hearts full, they rose up immediately, went to Jerusalem and joined the disciples in the upper room. The disciples greeted them with the announcement the Lord had risen and had appeared to Peter.

Then the two men told their own story, and while they were telling it, Jesus Himself stood in their midst.

He saluted them.

He said:

“Peace be unto you.”

This sudden appearance terrified them. It seemed to destroy whatever of faith or hope they had. The testimony of Peter passed out of their mind. They thought they saw, not Jesus, but His ghost. This was a proof to them He had not risen—this was the coming of a mere phantom.

Then the Lord rebuked them.

Why were they troubled?

Why did such thoughts arise in their hearts.

Then He spoke these startling, but assuring, words:

"Behold my hands and my feet, that it is I, myself: handle me, and see; for a spirit hath not flesh and bones—as ye see me have."

He showed them His hands and His feet.

Why did He do that?

His hands had been nailed to the cross.

The nails made great wounds there.

His feet had been pierced.

He showed them His hands and His feet that they might see His wounds.

He bade them do something more than look and see.

He exhorted them to handle Him, touch Him, feel Him, demonstrate to themselves beyond all peradventure that He had real flesh, and under the real flesh, bones just as real and palpable; flesh just as real as their flesh and bones just as real as their bones.

They did not believe.

His very presence in all its manifested and demonstrable reality seemed to fill them with unbelief.

They dared not believe—not one of them.

Face to face with Him, it seemed too good to be true.

Then He asked a question which grows more startling the more you read it, or hear it read.

This is the question:

"Have ye here any meat?"

Certainly Ghosts do not ask for anything to eat.

Then follows a statement which, with all the detail of it, leads Dr. Harry Emerson Fosdick to confess it "puzzles" him. ("Modern Use of the Bible," p. 164.)

This is the startling statement:

"And they gave him a piece of a broiled fish, and of an honeycomb.

And he took it, and did eat before them." (Luke 24: 41-43.)

This is something more than affirmation of Church councils, something more than the declaration of Systematic Theology, something more than age-long accumulation of tradition or oriental interpretation. This is the record of what we have been taught to hold as a portion of Holy Scripture, this is what the Church has so held from the beginning.

The statement about "flesh and bones" is not just the mere statement of Luke, the reported writer of this account, they are the quoted words of **the Son of God Himself.**

And who was He?

What does He say of Himself?

This is what He says:

"I AM THE TRUTH."

There is no possible compromise with that. He is just that or He is nothing at all.

That means He is essential truth.

And He says when He rose from the dead that He had **flesh and bones**.

Flesh and bones constitute a material body.

In these words, therefore, He declares His resurrection was the resurrection of His body, a body of flesh and bones—a **resurrection of the flesh**.

In this statement there is something more than the **guess** about personality.

He says authoritatively, as one who has passed through death and who speaks from the other side of it:

“It is I—myself.”

There is the record.

What will Modernists do with it?

They cannot spiritualize it.

They cannot etherialize it.

They cannot make a symbol out of it.

Flesh and bones are not symbols of anything. They are the names of **material** facts which **stop short in themselves** and do not mean anything else than flesh and bones.

You cannot symbolize **broiled** fish. You can make a symbol of fish, just as you can make a symbol of sheep; but you cannot make a symbol out of a **qualification**; qualification would put all symbolizing to a Waterloo; the qualification here is that homely and surely non-symbolic word—“broiled.”

That was what they gave our blessed Lord, “**broiled fish**,” the reality of the one matched the reality of Him

who asked for the something to eat, and when handed the broiled fish **"did eat before them."**

There is the story with all the materialism which may be liked, or not liked.

It is of the record.

I repeat the question, "what will the Modernist do with it?"

If he allows it to remain, it will contradict his whole thesis, all he has said about "dead leaves" and the accumulation of legends and interpretation.

Dr. Fosdick has indicated the way in which such a troublesome portion of Scripture as this may be rendered harmless.

In his "Modern Use of the Bible," he suggests the miraculous side of the Gospel narratives have been "heightened for effect." They have been "added for detail." In other words, these stories have been added and embellished and are therefore pure fiction. When we read such an astounding account as this in the Twenty-fourth of Luke, we may put it in the category of the stories which have been embellished, or invented.

That is to say, there is one recourse for the Modernist and one only—he must take the King's penknife, cut out and throw into the fire the whole thing.

And that is just what Modernism does.

It is a clever way of getting rid of difficulties.

Indeed, this is the whole genius of Modernism—the

cutting out of the supernatural, the miraculous, portions of the Bible.

The ascension of Christ to Heaven in His Risen Body of flesh and bones and His ascension to the right hand of God is not the mere rubbish of dogma, the invention of men.

The story of the Ascension in the book of Acts is written by the Author of the Gospel of Luke.

After telling us how the Lord and His disciples were gathered together (at Bethany) some forty days subsequent to His resurrection, His meeting with the disciples in the upper room, and His commandment to them to wait at Jerusalem till the power of the Holy Ghost should come upon them, Luke says:

“And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

“And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

“Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” (Acts 1:10, 11.)

Just analyze these statements and see how the great facts stand out without embellishment nor so much as a touch of color.

1. This **same** Jesus.

By this "same" Jesus is meant the Jesus who met them in the upper room the night of His resurrection day.

Therefore the Jesus of "flesh and bones."

2. This **same** Jesus, the Jesus of flesh and bones, has gone into Heaven.

He was "**seen**" to go into Heaven.

3. This **same** Jesus, the Jesus of "flesh and bones," is now in Heaven.

4. This **same** Jesus, the Jesus of flesh and bones, is to come again from Heaven.

He is to come again as the same Jesus.

The more you read this statement, the more tremendously the fact stands out that He is in Heaven, at the right hand of the glory, in all the realism of the humanity with which He walked the earth, and in which He died upon the cross.

Hear what Paul says:

"Who is even at the right hand of God." (Romans 8:34.)

"God raised him from the dead, and set him at his own right hand in the heavenly places." (Ephesians 1:20.)

"Christ sitteth on the right hand of God." (Colossians 3:1).

"Into heaven itself, now to appear in the presence of God for us." (Hebrews 9:24.)

Hear what Peter says:

“Who is gone into heaven and is on the right hand of God; angels and authorities being made subject unto him.” (1 Peter 3:22.)

That He is there, not only as man, a real man, a man of “flesh and bones,” but as very God, God manifest in the flesh, is also the testimony of the Apostle Paul.

This is what he writes to Titus:

“Looking for that blessed hope, and the glorious appearing of our great God and saviour Jesus Christ.” (Titus 2:13.)

The testimony concerning His office and work as high priest in Heaven is given in terms which require no man-handling, no systematized, theological development, no decree of assembled fathers.

Read Paul's epistle to the Hebrews.

It is a treatise on the Heavenly Priesthood of the Risen and Ascended Christ.

He bids us “consider” Him as the high priest of our profession. (Hebrews 3:1.)

There is nothing plainer, nothing more beautiful than his declaration in the fourth chapter.

“We have a great high priest that is passed into the heavens, Jesus the Son of God.”

He gathers up all he has taught in this epistle and says:

“Now of the things which we have spoken this is the **sum**: We have such an high priest, who is set on the

right hand of the throne of the majesty in the heavens.” (Hebrews 8:1.)

It is not necessary to read a single line of Church history, not a single line of what they said and did at Nice or Chalcedon about the death, the resurrection, the ascension and session of our Lord Jesus Christ at the right hand of God.

It is all there in one Scripture, so plainly put, a child need have no difficulty in reading and knowing it.

On no Bible subject does Modernism so reveal its attempt to pervert the public mind as in the endeavor to treat the Second Coming as the exploitation of Jewish apocalyptic literature.

Let the estimate of the doctrine be what it may, the doctrine itself is there in the Scriptures more multiplied, more intensely stated than any other doctrine. In parable, in symbol and direct announcement we are told the Son of God is coming to this world. Important, absolutely basic as is the doctrine of Atonement, it occurs but once in the New Testament, and there, it does not mean atonement but, rather, the **result** of it, that is, **reconciliation**; but the statement and doctrine of the Second Coming, all that it means, all that is involved in it, meets you, confronts you, and demands your attention on almost every page. It gives value to all doctrine and underlies and gives emphasis to every moral and spiritual exhortation.

The announcement of His Second Coming was continually upon our Lord's lips.

He spoke of it in every form of speech.

With great grace He spoke of it at the Last Supper.

He assured them He was going into Heaven to prepare a place for them, and when He had so prepared it He would come again and receive them to Himself.

When the Bible closes the last promise written on its last page is the promise He will come again.

Behold, then, the record of doctrine which Modernists look upon as "dead leaves," as so much theological rubbish which has been allowed to accumulate and shut out the true vision of Jesus and His simple "religion."

Just make a list of these "dead leaves."

The Virgin Birth.

The sacrificial and atoning character of the death of Christ.

His bodily resurrection, His resurrection "in the flesh."

His bodily ascension to Heaven.

His session on the throne of God as a High Priest.

His Second Coming.

The bodily resurrection of the Christian dead and therefore their triumph over death and the grave.

"DEAD LEAVES!"

Are these dead leaves?

Is all this just theological rubbish hiding our Lord Jesus Christ from the people?

Doctrines which lead the mind into a labyrinth of metaphysical speculation?

Doctrines which destroy the simplicity of truth, construct propositions which cannot be made clear, understandable, by the average mind; and by their flat contradiction of reason and actual, scientific, demonstration, shut up the doors of faith and swing wide the postern gates of unbelief?

Are these the doctrines which ought to be cut out by the penknife of advanced thought and the larger knowledge?

Shall we cut them out and cast them into the withering fire of the higher criticism?

Nay!!

These are the living, abiding facts of Christianity, the very essence of the Bible, the very heart and pulse-beat of the Word of God, all there is of basic value in the revelation from God to man; and the attempt to discredit them, to obscure the public mind about them as the outcome of controversial Church councils, or the building up of tradition and the final decrees of dominant Church partisanship, has but one objective, the diminution and ultimate denial of the deity of Christ, and the levelling of Him to the range of a common humanity.

Thus Modernism deceives men and while professing to lead them to the true and the real Christ is actually

leading them away and putting them under the shadow and darkness of a false Christ.

I have said this is gallery play. It is, because the Modernist professes to offer himself as a reformer, acting in the true interest of the people.

It is, in fact, religious demagogism.

I have said it is vaudeville. It is, because it is mere acting. It is exploiting fiction as though what it represents were the real thing.

I have said it is camouflage. It is, because it gives a picture of what is absolutely untrue.

I have said it is treason to truth. It is, because the men who play the role of Modernists wear the garb of defenders of the faith, and then cleverly, with wonderful adroitness, open the gates of the fortress to the Infidelity besieging it.

I have said it is a subtle attempt to becloud the issue. It is, because it professes to have but one desire, and that is, to free the Bible and Christianity from the things which have been stumbling blocks to sincere minds, and give them a Bible and Christianity they can read and accept, a Bible in which there is neither anything miraculous nor supernatural, a Bible agreeing with the natural mind and its own propositions; teaching the educated generation it is acting in their saving behalf, their spiritual interest, while, at the same time, it is filling them with the unbelief which at the last will discredit the Bible and the original Christianity it presents.

III.

I AM OPPOSED TO MODERNISM BECAUSE IT USES
ORTHODOX PHRASES AND THEN DENIES THE
FACTS WHICH THOSE PHRASES ARE
INTENDED TO EXPRESS

“MAKING THE WORD OF GOD OF NONE EFFECT—
THROUGH YOUR TRADITION.” (Mark 7:13.)

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IN HIS book, "The Modern Use of the Bible," Dr. Fosdick says:

"The historic Jesus has given to the world the most appealing and effective exhibition of vicarious sacrifice." (p. 229.)

Nothing could sound more orthodox than that.

That word "**vicarious**" is the very center word and thought of orthodox Christianity.

Nothing could sound more satisfactory in the ears of those who love and exalt the cross of Christ.

That is what they believe down to the roots of their being, that the death of Christ was a vicarious death, and that because it was vicarious, not only in their behalf, but in their stead, it was a saving death for all who believe.

I say it is an orthodox phrase and just as quieting and comforting as though Paul himself had written it.

But—you have only to read a little farther on to find what his real estimate of the cross is.

This is what he says:

"It has been run into thought forms associated with old animal sacrifices." (p. 230.)

He does not say these old animal sacrifices were the types and prophecies of the cross; that these sacrifices were, along with the Tabernacle, "according to the pattern" shown and the instructions given to Moses in the mount by God Himself; that they were the actual pictures of the cross, and that the cross was the fulfillment of these sacrifices in all their details; that Christ on the cross in the hour of His sublime agony was the perfect, wonderful and divine Antitype of them; that His sacrifice was "vicarious" in that He took the place of the sinner under the judgment due him and suffered that judgment and all its woe in his stead, not in his behalf merely, but—in his stead.

NO!

He says nothing like that and means nothing like that.

According to his concept the Cross has been simply "run into thought forms associated (?) (that means, by men—not God) with old (?) animal sacrifices."

The indifferentism, not to say cynicism of the phrase carries the prelude to the unmasking of his actual idea about "vicarious."

This is it:

"Yet warped and distorted out of its vital significance, as it often has been by categories that had no relation with its original meaning but were essentially unfitted to represent its deepest truth, the cross of Christ has been the most subduing, impressive fact in the spiritual history of man. Wherever one meets with

vicarious sacrifice—in Livingstone voluntarily assuming the burden of Africa's misery, in Father Damien becoming a leper to the lepers when he need not have done it, in Florence Nightingale taking on herself the tragedy of battlefields which she had never caused—it is always the most subduing and impressive fact mankind can face."

Here, then, you have what he means by "vicarious."

He has levelled it flat enough so there is no mistaking it, you can see all over it to the four corners thereof. It is of the same pattern, make and stuff, as the vicarious suffering of the Livingstones, the Father Damiens, and the Florence Nightingales.

That the vicarious in Christ does not differ in any wise from the vicarious in these persons may be seen by what he says on page 229:

"Vicarious suffering is not new in human life."

Vicarious suffering as revealed in the cross of Christ is the "most subduing, impressive and significant fact in the spiritual history of man."

The vicarious suffering of Livingstone, Father Damien and Florence Nightingale, as representative of that quality in man is "the most subduing and impressive fact mankind can face."

There is, therefore, no difference between the vicarious suffering of Christ on the cross and the vicarious suffering of man all along the ages except it may be in degree. Both are "subduing and impressive;" and be-

cause this quality in man is "not new," there is nothing more distinctive in the quality in Christ than in the matter of degree.

As the vicarious suffering of Livingstone and others was not judicial, penal, not under the judgment of God, neither was the vicarious suffering of Christ.

There you have it with all the cover off!

The cross no more judicial, atoning, or of saving value than the death of Livingstone or Father Damien.

And the Modernism which carries you to that outrageous and shameful conclusion, does so by using the word "vicarious" in such a fashion it takes the average reader or listener off guard.

It uses "vicarious" when speaking of the sufferings of the cross and you suppose it means what "vicarious" always means in the Bible, and that is, "substitutional" and "atoning."

Then suddenly, as you meditate and analyze, you discover the word is the same word used by those who teach the atoning character of Christ's death, who use it to express the Bible doctrine of the atoning, substitutional fact of His death, **but** that it has been vacated of all such meaning and throws in your face the dust of a moral, unselfish devotion to others in which the thought of penal, substitutional, suffering is as far from every grain of it as falsehood is from truth.

Nothing could be more clever.

Nothing could be more subtle.

Orthodox in form, denial in fact.

A vicarious that means and can mean nothing else in Bible statement and doctrine than substitutional suffering under the judgment of God, and a vicarious suffering presented by Modernism which means denial and refutation of all the Bible teaches concerning the death of Christ.

All this, of course, however much disguised is just plain Ritschlianism, the use of old words with new and contradicting meanings, the exaltation of the moral element in man and the actual setting aside of sacerdotal thought in connection with Christ. To use plain language, it is "stealing the livery of Heaven to serve the Devil in."

No! the "vicarious" of Modernism is not the "vicarious" taught in the Bible.

It does not mean what Paul means when he says: "Christ died for our sins according to the scriptures."

It does not mean what Peter means when he says: "He bare our sins in his own body on the tree."

It does not mean within infinite leagues what Paul means when he writes that ultimate verse:

"He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.

No! it does not mean what Paul says; and the fact is Paul is a very troublesome Apostle to Modernism.

In short, **Modernism when using orthodox phrases uses them to conceal unorthodox teaching.**

It affirms the truth in form and denies it in fact.

Modernism claims to believe in a risen and living Christ.

To quote Dr. Fosdick again:

"We believe that he is not dead but is risen; that we have a living Lord." (p. 164.)

Here is an abundantly abundant and highly exalting orthodox phrase.

How is it possible to quarrel with a man or a system believing in a risen and living Lord?

Let any one protest against the writer of that phrase or against the Modernism he appears to represent so satisfactorily, and the answer from followers and defenders will be that Modernism believes in the very basic fact of Christianity—it believes in the resurrection of Christ.

And the great multitudes hearing that will be ready to turn upon you should you question the sincerity of the profession.

But let Dr. Fosdick himself tell what he means by a risen and living Lord.

He says in a clear, strong sentence about which there can be no dispute as to its meaning:

He says:

"I do not believe in the resurrection of the flesh." (p. 98.).

To talk about any other resurrection as applied to our Lord Jesus Christ, is not only a philological absurdity, but is absolutely extra-Biblical.

As already shown in that tremendous Sunday night scene where after His resurrection our Lord Jesus Christ Himself appeared, demonstrated and proved, that He had risen in a body of flesh and bones, that it was the very body in which He had been crucified, and bade them prove it to their very senses by touching, handling and feeling Him, thus affirming by word and visible fact that His resurrection was a **“resurrection of the flesh.”**

To deny the resurrection of the flesh, therefore, is to deny the resurrection of Christ.

Beyond all need of discussion, taking Dr. Fosdick at his own words that he does not believe in the resurrection of the flesh, and taking our Lord Jesus Christ at His own words, and the ocular demonstration that He did rise from the dead in the flesh and that His resurrection was, therefore, a resurrection of the flesh, apart from any logical deduction as to the moral character of Dr. Fosdick's rejection of the resurrection of the flesh, it remains as clear as a sunbeam that the Christ whom Dr. Fosdick presents, is not the Christ of the New Testament; not the Christ the New Testament says, rose from the dead **“in the flesh.”**

If Dr. Fosdick can be accepted in any degree as representing Modernism, then Modernism, while using orthodox phraseology about the resurrection, and leading others to believe it believes in the resurrection

literally and absolutely denies it, substitutes a false definition of resurrection, and thus deceives the soul of men.

And herein is the danger of Modernism.

Covered with orthodox garments it creeps into the Church.

It stands up at last with apparent loyalty to Christ and wins followers.

Its speech sounds like "the faith once for all delivered to the saints."

The people are lulled to sleep.

They listen, and little by little the poison enters their mind. Step by step they find themselves accepting all the denials of old doctrines and imagining they are holding a purer faith; that they are still orthodox, but having got rid of that which does not belong to real orthodoxy.

Then the preacher of advanced thought grows bolder, he believes he has his congregation with him, he is unsuspected by them.

He becomes more outspoken.

He is taken to account by preachers and teachers who remain loyal to the old faith and to an unexpurgated Bible.

The Congregation feel their beloved leader is being martyred by envious men who do not understand him and they rally to his support as a personality, they lose sight of anything wrong in his doctrine; they feel only that he is being abused and they will stand by him.

This inspires the preacher with the thought that he is a great reformer and that he is now called to play the rôle of a martyr. This exaltation before the public as a man who is being assaulted leads him to utter his defiance at his foes in such bold fashion that he arouses enthusiasm and all question of his departure from the faith sinks out of sight.

The pronounced danger of Modernism is in the direction of the generation coming out of school and college. They are young, they have the spirit of investigation they are looking for something new, the word "science" in their mind is a word to conjure with, they are unwilling to be behind the times or to be discredited as unscientific. The Modernist preacher appeals to them as one who is blazing a way over more or less undiscovered country, there is in it all the spirit of adventure and they are easily carried over old landmarks and find themselves in sympathy with one who is willing to lead them. They do not realize the course along which they are being led, but in the end they find themselves throwing off all restraint and standing out squarely for repudiation of the old faith.

IV.

I AM OPPOSED TO MODERNISM BECAUSE IT PREACHES
A CHRIST NOT TO BE FOUND IN THE BIBLE.

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN
PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT
WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE
ACCURSED.

"AS WE SAID BEFORE, **SO SAY I NOW AGAIN**, IF ANY
MAN PREACH ANY OTHER GOSPEL UNTO YOU THAN
THAT YE HAVE RECEIVED, LET HIM BE ACCURSED."

(Galatians 1:8-9.)

IV.

I AM OPPOSED TO MODERNISM BECAUSE IT PREACHES
A CHRIST NOT TO BE FOUND IN THE BIBLE.

THE Christ presented to us in the Bible pre-existed His human birth and pre-existed it from eternity.

In that eternity He was Son of God and God the Son.
He was the visibility of the whole Godhead.

He was the flaming center before whom the angel host bowed in adoration, lifted their hallelujahs, and sang their thrice-holy song.

He was the living Word of God, the utterance of the eternal silence.

He was the creative fiat of God.

He spoke and it was done. He commanded and it stood fast. He created all things, so that without Him there was not one thing made that was made.

He laid aside His form and visibility as God, and of His own will, and yet, in coordination with the Father and the Spirit, created of a virgin woman a new and perfect humanity for Himself. He assumed this humanity, walked the earth as a real man, and yet, as very God; and in an hour and moment foreordained before the foundation of the world, offered Himself according to the details of the everlasting covenant and in the exact fulfillment of prophecy on a Roman cross as a sacrifice for sin, as an atonement to God, as a

substitute for the sinner, by His death satisfying the demands of God's law and government in respect of sin, manifesting that God is a God who will by no means clear the guilty, so manifesting the righteousness of God, that God in all the fulness of His Being could be just and yet the justifier of the ungodly, and through the obedience of Christ unto death—as the righteous channel (and on the same principle by which sin came into the world—"the one for the many"), He could pour forth His innate love that yearned to redeem and save man.

He rose from the dead the third day in the body in which He died, but, because in the sin-offering of which He was the Antitype all the blood was poured out at the bottom of the altar, He too had poured forth His blood from head and hands and feet and side and therefore, rose in that body, not as a body of flesh and blood, but a body of flesh and bones; like the priest who on the day of atonement took the blood of the sin offering, carried it within the vail and sprinkled it upon the mercy seat, so He ascended to Heaven, took His blood to the throne.

On the basis of this fulfilled sacrifice whose acceptance of God is proven by His resurrection from the dead and His ascension to and session in Heaven, as the Second man, the Last Adam and the Head of a new and spiritual race, He has power to forgive sin, justify and accept as righteous and communicate of his risen glori-

fied humanity to all who own and accept Him as personal sacrifice for sin and as personal substitute under the judgment of God. To all such He communicates also the Holy Spirit as an indwelling presence. In Heaven He acts as interceding high priest on behalf of His people.

He is coming again from Heaven for all the dead who have died in His name, He will raise them from the dead as to their bodies and unite body, soul and spirit in immortal union. After this He will appear with them and set up the kingdom whose promises run like golden threads through the entire Bible. At the close of the kingdom He will, as the Son of Man and final judge, summon the rest of the dead before Him, judge them, wind up the time side of the earth, recreate the heavens and the earth, bring in the eternal state and make this world to be the eternal abode of those whom He has redeemed by blood and regenerated by His spirit.

This is the story of the Christ set forth in the Bible.
Over against all this is the Christ Modernism gives us.
A Christ not Virgin Born.

A Christ begotten surreptitiously by a man who had no right to be His Father.

A Christ, whose mother (since she was legally betrothed to Joseph) was as unchaste and guilty as a faithless wife.

A Christ who was an illegitimate son.

A Christ who was a bastard.

A Christ with a nature of sin.

A Christ under the penalty of sin, needing a Saviour, needing to be regenerated.

And yet although He was only a man, like other men as to His nature, made claims to be co-eval and co-equal with God, saying He could do all that God could do, and demanding the same honor and the same worship that men should give to God.

Not Buddha, not Zoroaster, nor Mahomet nor Confucius, themselves the founders of vast religions, ever made such claims.

He died.

According to Modernism His death was no better than that of a useless suicide.

According to Modernism He never rose from the dead in His body, and therefore measured by the Scripture record, He never rose at all.

By His failure to rise from the dead all his claims extra-natural are proven—a lie.

As for Himself?

There are no terms in language fitting to describe Him.

The words of the Apostle Paul apply to such a Christ with terrific import:

“If in this life only we have hope in Christ, we are of all men most miserable.”

We are, indeed, for if He did not rise from the dead He is of no avail to us on the other side of the grave.

If He did not rise from the dead, and all the value of the promises He has made to us depend upon His resurrection and ascension to Heaven, then He is of no avail to us in this life.

We are of all men most miserable, not only because our hope of eternity falls to the ground, but because He is a broken reed for this life. Thus He mocks us both for the life that now is and any life that may be to come.

Because Modernism gives us this travesty of Christ, this Christ of shame and failure, this false Christ, I am opposed to Modernism, and opposed to it with all my heart and soul and brain.

V.

I AM OPPOSED TO MODERNISM BECAUSE IT IS THE
COMPLETE REPUDIATION OF THE BIBLE AS
THE FULLY INSPIRED WORD OF GOD.

“WHEN YE RECEIVED THE WORD OF GOD WHICH
YE HEARD OF US, YE RECEIVED IT NOT AS THE WORD
OF MEN, BUT AS IT IS IN TRUTH, THE WORD OF GOD.”

(1 Thessalonians 2:13.)

“THY WORD IS TRUE FROM THE BEGINNING.”

(Psalm 119:160.)

“THOU HAST MAGNIFIED THY WORD ABOVE ALL
THY NAME.” (Psalm 138:2.)

“HEAVEN AND EARTH SHALL PASS AWAY: BUT
MY WORDS SHALL NOT PASS AWAY.” (Mark 13:31.)

V.

I AM OPPOSED TO MODERNISM BECAUSE IT IS THE
COMPLETE REPUDIATION OF THE BIBLE AS
THE FULLY INSPIRED WORD OF GOD.

MODERNISM teaches that the Bible is a framework of shifting thought forms; that the ideas and phrases are incidental to the times in which, and the circumstances under which, written:

It is the record of a slow and painful development of the human mind through ignorance, superstition, foolish folk lore, through primitive, childlike and thoroughly barbarous concepts, toward God.

The result of this groping and stumbling is a book which contradicts and is contradicted by science; a book recording miracles contrary to law, miracles which **Dr. Fosdick testifies** are "incredible;" miracles contrary to the nature of things and all we know about the changeless order of the universe; a book which is such a challenge to the general intelligence that even the most conservative mind finds itself in rebellion against some of its statements; a book absolutely unreliable in history and whose speech is two thousand years out of date.

Here and there in the book are evidences, not that truth came down from God to man, but that man awoke to the truth in himself.

Such a book cannot be taken as final authority in matters pertaining either to God or man; every page, every statement on every page, must be tested by personal experience.

God in nature and God in the soul must match each other.

As the soul awakens to its divine inheritance it can read God in nature, read and understand the revelation it gives, revelation that is never contradictory.

To think of confining man to a book of unequal values as the only source of contact with, and knowledge of, God is too childish a concept for the twentieth century.

The truth is (according to Modernism) man of to-day has altogether outgrown the Bible. It may have done for the infant state of the human mind, but to put the rising generation under its clamps and chains would be to restrict the mental growth of the human race, shrivel the future page of history to the record of pigmies and a backward sweep of all the higher possibilities that lie in man.

According to Modernism it is, practically, a criminal misdemeanor to teach in Church and school the Bible origin of the universe of man; a crime to teach the rising generation that they are the degenerate and degenerating offspring of a fallen ancestor.

The high level to which man has now evolved morally and intellectually, demands that he shall crown

himself with the dignity of his essential nature, a nature proving its measureless worth in that it has steadily risen out of its lowest forms to its present splendid estate.

This humanity imbedded in lowest forms has been as a seed. The slow growth of it shows that it is the heir of glorious unfolding ages of attainment, that it is moving out on a plan that paints a future in which individual, personal, existence shall have all the outlines of deity; and while it is true that in reality his marvelous development has been nearly all within the last century, and that mainly along the line of chemistry and mechanics, so that if these last two centuries were cut off he would still be, in many respects, rather primitive, nevertheless, this later development or expression of himself is witness that the near future holds great accumulation of powers for him. To study the earth itself and witness man's expanding dominion over it and his control of the forces of nature, make it more and more evident that the Bible, if it is to be tolerated at all among educated and cultured people, must be shorn of its childishness, its barriers to intellectual growth.

If it be accepted at all, it can be only as it comes under and responds to this imperial consciousness and experience in man.

It requires little thinking to know what must be the outcome of such preaching and teaching as that.

Let the rising generation be filled with it both in

Church and school, in less than a decade the Bible with its claims to be the inspired, infallible Word of God will be laughed out of court.

The only thing recognized in matters of morals, the only standard for the definition and measure of God and things divine will be **personal experience**.

Those who attempt to bind the conscience, direct the soul, and set before it a definite concept of God and a fixed line of conduct in respect to Him and to one another will be looked upon, not only as narrow bigots, but as intolerable tyrants, as criminal hinderers to all true knowledge.

The Church which stands for the Book as the supreme rule of faith and practise will be inundated by popular indignation and swept away as in a flood of contempt and derision.

To-day Modernism is doing more to destroy the Bible and cast it into the final discard than all the efforts of openhanded infidelity.

It is not difficult to meet the infidelity that comes into the open and without compromise or apology repudiates the Bible and affirms there is nothing in it that is divine, nothing that bears the stamp of God or Heaven, that the inspiration is human and human only.

It is always easy to answer and show that infidels, even good, but unregenerated men, not only lack spiritual apprehension, but are spiritually blind and deaf. It is only necessary to put them in the category where

they belong as spiritual inefficients, incapables. No matter what so-called evidence they might bring, even should they accumulate all the pretended contradictions of the Book and sustain them with the testimony of science in all its departments, it would make no matter—you do not waste time nor force in arguing with a blind man that there is no sun, nor with a deaf man that there are no sounds either of voice or speech.

But when this infidelity (an infidelity as rank as any that ever came from the worst infidel outside of the Church and ignorant of Christ in the soul) when this infidelity comes from those in the Church, leaders in the Church, men who are training young men for the Christian ministry; men who, not only come in the name of Christ, but with profession of love and devotion to Him and a passionate desire to exalt the Bible, free it from all things that hinder its complete acceptance; when such teachers come and after their fashion strike out the Bible from its place of full inspiration, they accomplish a cataclysmic ruin, a shipwreck of faith not possible at the hands of ordinary infidels.

Because Modernism, like Jehoiakim, would cut the Bible to pieces and cast it into the fire of destructive criticism, I am against it.

VI.

I AM OPPOSED TO MODERNISM BECAUSE IT MEANS
MORAL AND SPIRITUAL DISASTER OF THE
RISING GENERATION.

“WHEREWITHAL SHALL A YOUNG MAN CLEANSE
HIS WAY? BY TAKING HEED THERETO ACCORDING
TO THY WORD.” (Psalm 119:9.)

“I HAVE WRITTEN UNTO YOU, YOUNG MEN,
BECAUSE YE ARE STRONG, AND THE WORD OF GOD
ABIDETH IN YOU, AND YE HAVE OVERCOME THE
WICKED ONE.” (1 John 2:14.)

VI.

I AM OPPOSED TO MODERNISM BECAUSE IT MEANS
MORAL AND SPIRITUAL DISASTER OF THE
RISING GENERATION.

MODERNISM repudiates a transcendental God,
a God outside of and distinct from His own
creation.

It believes in an **immanent** God, a God in and a
part of creation.

A leading Modernist says:

"My God sleeps in matter and awakes in mind."

That is plain enough—God is not outside, but inside
matter.

Until He is aroused in mind (the human mind) He is
not indicated as an individual, personal God; and even
then He does not escape the matter that environs Him.

An Immanent God is a God in all things, and all
things in God and therefore all things are God. Of
course, that is pantheism, and as the only gate out of
pantheism is atheism, the men who hold the imma-
nency of God, the God who is shut up in matter are
near atheists. Immanence when pushed to the limit is
only another method of eliminating a personal God and
giving us the exaltation of pure force, of operative
energy.

The basic belief of Modernism in respect to man is

evolution. Thus the rising generation is, so to speak, set between two poles.

That is, the repudiation of a personal God is one pole.

The slow development of man from the primary cell and the problem at what point in the development the soul came into existence; and the open question as to whether the soul is any more distinct from the body than God is from matter, the open question whether, indeed, there be a soul, whether there is any survival of the death of the body, this is the other pole.

The repudiation, or at least, the setting aside of a personal and interfering God carries with it the negation of responsibility to Him as a personal judge; while the question as to the survival of the soul on the threshold of death, throws the new generation into the plane of mere materialism and the logical attitude—"Let us eat and drink, for to-morrow we die."

The indication of this state of mind is to be found in two directions—lawlessness and the mad rush for pleasure.

In all the history of the world since there has been any pretense of civilization under the restraints of moral law, never has there been a moment when self-gratification and total repudiation of all sense of law was so universal, so general and yet, so distinctively individual. The new generation is intoxicated with the rallying cry of "self-expression."

The new generation is letting itself go.

If it has any standard, it is the standard of exalted personalism and self-pleasing, and self-pleasing at any cost to old law and old custom or old manners.

"Right" and "wrong" are mere vocables and no longer essential definitions.

With the weakening down of law and self-restraint, there is the over-leaping race for material pleasures. This is the inspiration of the "get-rich-quick movement;" get money that may be spent on pleasure and more pleasure.

The air is full of speed, hurry, rush, excitement, the fire of fed passions, hunger, always hunger, hunger for something new, something that will stimulate the appetite and gratify it.

No one has time; all are pressed, life is too short to stop and think. The word "meditate" is no longer in the daily dictionary. The end is always in sight, death and the grave are always beckoning; always there is the feeling that the show is nearly over, that it is time for the curtain to drop and the lights to go out.

"On with the song" and "on with the dance," these are the cries, and the music goes faster and more furious, the very sounds of the music are barbaric, appealing to the animal, to the brute sense within, stirring the blood, adding fuel to the fire till passion is at white heat, all law burned away, and the soul giving itself up to its own nakedness or its own nothingness.

Nothing seems more absurd than the old-fashioned

idea that a human being should live in this life in view of a life to come; that any one should take time in this world to prepare for another.

"The life that now is," forms the horizon of the vast army of young men and young women coming out of school and college.

All their instruction, all their equipment is for this world.

The picture of Heaven, of a golden city, the felicities of an upper paradise, are to them as baseless as a fairy tale, just as curious, sometimes, just as amusing, but no more worthwhile, than Alice in Wonderland. They are interested in cities here. They care little for the gold with which the celestial city is paved, gold under their feet does not interest them, it is gold in the pocket, gold to spend down here, that is the supreme objective and the commanding appeal.

Let Modernism continue its work of near pantheism, its agnostic attitude concerning the soul and the other side of death, and in a few hurrying years the moral and spiritual ruin of the coming generation cannot be imagined.

VII.

FINALLY, I AM OPPOSED TO MODERNISM, BECAUSE
IT IS NOTHING LESS THAN OLD INFIDELITY
MASQUERADING IN THE DISGUISE OF
A SO-CALLED PROGRES-
SIVE AND LIBERAL
CHRISTIANITY.

**“BUT THERE WERE FALSE PROPHETS ALSO AMONG
THE PEOPLE, EVEN AS THERE SHALL BE FALSE TEACH-
ERS AMONG YOU . . . BY REASON OF WHOM THE
WAY OF TRUTH SHALL BE EVIL SPOKEN OF.”**

(2 Peter 2:1-2.)

VII.

FINALLY, I AM OPPOSED TO MODERNISM, BECAUSE
IT IS NOTHING LESS THAN OLD INFIDELITY
MASQUERADING IN THE DISGUISE OF
A SO-CALLED PROGRES-
SIVE AND LIBERAL
CHRISTIANITY.

THERE is not a critical statement made by Modernists in respect to the integrity of the Bible and the person of Christ that has not been made by open-handed infidels long ago, even from the beginning.

There has been a change in phraseology, new catch words have been invented. There have been pretentious statements about evidence with which former scholars of the Church were not familiar. The discoveries of Science have been summoned to prove the non-interference of God with established order, a science which sets a limit to omnipotence and ties up the God of the universe as a helpless non-factor in His own creation.

The boldest utterance of infidels of the past or to-day is matched by even more intensive declarations of the Modernist preachers and theological professors in this hour.

Some theological institutions are as radical in their demonstrations of unbelief as was the theological school at Jericho.

The professors in that school repudiated the idea that Elijah had been translated to Heaven; that Elijah should be taken to Heaven was impossible enough, but that Elijah should have been taken to Heaven in his body and without dying, that was not even thinkable. They would not believe that and they tormented Elisha until he consented to allow them to send out an expedition to prove that, if Elijah really did go into Heaven, it was without his body and that this same body would be found either fallen on the rocks or in some deep ravine.

Modernist professors are perfectly willing Christ shall go to Heaven, but it must be **without His body**. They are perfectly willing He shall continue to exist in spirit and influence the world by the operation of that spirit, but they will not believe in the resurrection of the body. They will not tolerate the thought that our Lord could abide in Heaven in a human body. They are in perfect agreement with the Jericho professors. They are willing to believe the body of Jesus Christ is still on this earth, that it forms a part of the dust in the rock-hewn tomb of Joseph of Arimathea. The theology of the Modernist Theological seminary is the theology of Jericho. The theology the Modernist seminary teaches today is—

Jericho Theology.

Measured by the Bible, measured by it as the Word

of God, Modernism is a system of infidelity, and by so much—Modernists are infidels.

I have no objection whatever to any man taking the attitude of an infidel. If he desire to account for creation as a matter of chance and so announces it; if he be content to dethrone a personal God and substitute an impersonal force working through the unintelligence of law; if he be willing and is pleased, rather, to look upon death as the end of all; if he be satisfied to stand face to face with the grave and the thought of a henceforth of eternal nothingness; if he count it a mark of intellectual attainment to reject the Bible and testify that it carries no evidence of divine inspiration, that it is, in fact, a merely human book, with all the faults, the weakness and folly of its human origin—that is his privilege. I shall have no controversy with him. If he enjoy his blindness, his spiritual blindness and spiritual deafness, in which his eyes are unsmitten by any vision of God and his ears are untroubled by any speech from God, I can have no quarrel with him. I shall not, even, take him into my mind long enough to think about his infidelity.

I shall make no objection to him.

But I do object to an infidel taking upon him the name of Christ, claiming to be a Christian, entering the Church and standing in its pulpit that he may the more securely and the more effectively deny the

Christianity he has professed and on the basis of which he was inducted into the Christian ministry.

I object to a so-called Christian preacher seeking to fill the Church over which he has been elected to preside, with the unbelief and actual infidelity in which he professes to rejoice.

Such a preacher not only makes shipwreck of the faith of others, he divides and dishonors the Church, making it an unhappy, but terrible witness for disorder, discord, disunity and treason to its own name.

When such a preacher persists in remaining in the Church and continues to take his living from the people who called him or the denomination that authorized him, doing so in all good conscience as to his doctrinal soundness and denominational honesty; when such a man persists in disseminating his infidelity in that Church and in the name of the denomination, he is guilty of false pretense and should be put in the same category with those who are guilty of false pretense in any other direction.

Instead of going out of both Church and Denomination; instead of standing openly and squarely as an infidel and on his own merits, he settles himself in the Church and makes it an ambush from which he may launch his attacks and discharge his poisoned arrows upon the unsuspecting Christian or the unwary passer-by, such a man is not only dishonest, but cowardly.

Modernism is not only guilty of the principles and

practice of infidelity, it bears witness to an abounding spirit of audacity, of vanity and self-exaltation. Like the three tailors of Tooley Street, London, who signed their manifesto as, "we, the people of England," Modernism assumes it has all the scholarship, the culture and, worse than all, the exclusive possession of ministerial education, integrity and honesty. When you face the fact that the profoundest intellects of the past, and some of the noblest scholars of the present, men of science as well as theologians, bend their knee and bow their head before the deity of Christ, find no intellectual difficulty in believing in His Virgin Birth and bodily resurrection, find their inspiration for spiritual living in, and base all their confidence upon, the Bible as the fully inspired, inerrant word of God, the attitude of Modernism is not only a boastful, self-vaunting audacity, but an actual insult to the intelligence and honesty of such men.

But I hold Modernism is more guilty than that.

I affirm Modernism is a would-be robber.

There are places in this earth, bits of real estate, owned by some of us and counted by some of us as more precious than mines filled with gold, and these are the lonely graves and tombs of our beloved dead.

I look upon death, so far as I can reason about it, as the one unnatural thing in this world.

I look upon the dead body and the grave of every human being as a scandal of all scandals.

That a being gifted with the possibilities of man, with all the endowment of love, affection and devotion, showing himself in his powers and in his achievements almost with the outlines of a God; that he should be set face to face with death and then snatched out of life in a moment, perhaps, when he least thinks of it, and hurried away to burial, and buried just as you bury a beast, even though you hide the body under flowers or beneath marble monument or storied urn, leaving it to the worm, to corruption and silence, a silence that never finds a tongue, a darkness no light ever penetrates, is a shock, both to heart and brain.

Over against this darkness and silence of death Scripture flashes the light and gives the resonance of abiding comfort in these golden words:

"Absent from our home out of the body, and immediately present at our home with the Lord."

"I would not have you to be ignorant, brethren, concerning them which are asleep that ye sorrow not, even as others which have no hope.

"For if we believe that Jesus died and rose again, even so them also whom Jesus has put to sleep, will God bring with him.

"For this we say unto you by the word of the Lord, that we which are alive and remain shall not go before those who are sleeping.

"For the Lord himself shall descend from heaven with

a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first:

“Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and **so shall we ever be with the Lord.**”
(1 Thessalonians 4:13-17.)

With this Scripture I can stand above the graves of my “dead in Christ,” and through my tears catch, almost, the shining of His Day when I shall greet them again; and at once, hope takes wings within my soul.

Modernism would rob me of all that.

It would tell me with calm and philosophic voice that Jesus Christ never rose from the dead; that His one-time crucified body still forms a part of the unnoted dust of Palestine; that the bodies of our dead have succumbed to the tooth of corruption, that they will never come again—it is impossible—it is unscientific, even, to think they will rise; and that the hope with which we seek to comfort ourselves that He will return who once bade even the dead and corrupting body of Lazarus to arise, is a vain and pitiful hope; that His promise to come again and that we shall see Him, meet Him, and the beloved and longed for in His triumphant presence, is absolutely untrue, has no foundation save in the speech falsely attributed to Him; that we shall never see Him in His human, glorified body and face divine; never shall we see and know, nor be seen and known of each other.

Then after Modernism has robbed me of every comfort the Bible would give me, every inspiration to bring consolation and hope to others; after it has talked grandiloquently about science, about scholarship "being agreed," about human progress, about the new and exciting "adventure" into the realm of that reformation which shall give us a Bible for "modern use," a Bible that will neither awaken doubt, nor raise difficulties for faith, it takes me to the edge of the grave, bids me stand there while Job's far-flung question, "if a man die, shall he live again?" smites upon my ears like the sting of a whip-lash, even as the answerlessness of it and the deepening and increasing silence invades them, till I am as one who is deaf, mumbles something about the "persistence of personality through death," as a private opinion, and then with smiling complacency, asks me to take my plunge into the night and the darkness and the wide, shoreless tide of eternity on the broken spar of a human guess.

That is the work of Modernism.

It is the same infidelity that led Jehoiakim to cut to pieces the written word of God and cast it into the fire.

* * * * *

But mark, I pray you, how God responded to the effort to cut the Bible to pieces in the days of Jeremiah.

He caused the destroyed portions of the Bible to be rewritten—and **added thereto.**

So always does the Lord God act against any attempt to destroy the living Word and its message to the sons of men.

He is doing so to-day.

Every day He rewrites it, re-establishes it against every effort to destroy or mutilate it.

That is to say, He demonstrates the truth of His Word over against the inane attempt to prove it but the word of man and not the Word of God.

He does this in the dynamic fulfillment of prophecy in individual life, in social conditions, in governments and nations and the history of the Church—the professing Church.

Every day the circumstances and events in the world salute the Book as they pass by—and cry—in spite of themselves:

“Verified!”

“Fulfilled!”

The very state of the world as we see and know it in this hour has been terribly foretold.

Hear what Paul has said:

“This know that in the last days **perilous** times shall come (note, that it is not peaceful, but “perilous” times).

For men shall be lovers of their own selves (not the establishment of the golden rule), covetous (the “get-rich-quick” movement), boasters (exaltation and deification of humanity), proud, blasphemers, disobedient to parents (that condition in the home and among the

young, that spirit of lawlessness—against which magistrates and civic leaders are crying out and warning the nation that it is the bolshevistic spirit in the home, the lawlessness and lack of discipline among the young, that unless checked and remedied will destroy civilization), unthankful (no recognition of the providence of God in daily affairs), unholy.

Without natural affection (prostitution of animal desire), truce breakers (strikers), false accusers (assault upon reputations), incontinent (unchastity—sexualism), fierce, despisers of those who are good (public mockery and cynicism).

Traitors, heady, high-minded (refusal to recognize distinctions and degrees, the assertions of equality—even without quality), lovers of pleasures more than lovers of God;

Having a form of godliness, but denying the power thereof (everywhere organization and the machinery of organization in the Church, a complete setting aside of the Holy Spirit as the supreme energy, the supreme factor). (2 Timothy 3:1-5.)

The condition of "religion," the state of the professing Church, its unbelief, its confusion, its departure from the faith once for all delivered to the saints, its worldliness, materialism, its down grade to paganism, even in its services, its repudiation of sound doctrine and its domination by false teachers—all is foretold with unflinching emphasis, in unhesitating terms:

Hear what the Apostle says:

"Now the Spirit speaketh **expressly**, that in the latter times, some shall depart from the faith, giving heed to seducing (wandering), spirits (that is to say—Spiritism), and doctrines of demons." (1 Timothy 4:1-3).

"For the time will come when they will not endure sound doctrine; but after their own desires shall they heap to themselves teachers, having itching ears;

And they shall turn away their ears from the truth, and shall be turned to fables." (2 Timothy 4:3, 4.)

Listen to Peter concerning conditions that he foresaw should obtain in the professing Church:

"There were false prophets among the people (Israel) even as there shall be false teachers among you, who privily, shall bring in damnable heresies, even denying the Lord that bought them." (2 Peter 2:1.)

And what is this now common testimony of Modernism, this teaching that Jesus was "simply a child of his times;" that He was divine, but only in the sense in which all men are divine, and never under any circumstance, never in any way, to be considered as very God—what is that on the part of those who profess His name and seek to teach in His name—what is that, indeed, but "denying the Lord that bought them."

And when Dr. Harry Emerson Fosdick of Union Theological Seminary says in his book, "The Modern Use of the Bible," p. 269:

"To be sure, nobody should go to Jesus, to His manger and His cross, to find the omnipotence which swings Orion and the Pleiades. Omnipotence in that sense is not revealed there."

What is that in face of the immense claim Jesus Christ made, the claim of equality with God both in character and power, what is the statement but a denial of the Lord who has bought us?

Hear again what Peter says will be the attitude of some in the professing Church in respect to the Second Coming of the Lord.

This is what Peter foresees:

"There shall come in the last days scoffers, walking after their own lusts (their own desires).

And saying, where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of creation." (2 Peter 3: 3, 4.)

Hear what Dr. Fosdick has to say about the Second Coming:

"I do not believe in the physical return of Jesus" ("Modern Use of the Bible," p. 104.)

The attempt to make the coming of the Holy Spirit identical with the Second Coming of Christ, to substitute it for the "physical" return, is met and answered by the Lord Himself.

Here is what He says of His own Second Coming:

"Hereafter shall ye see the Son of man sitting on the

right hand of power, and coming in the clouds of heaven." (Matthew 26:64.)

And John the "beloved" disciple who got into closer contact with Him than any other of the disciples, who leaned upon His heart and heard its throbbing, he corroborates the words of the Lord.

He says:

"Behold, he cometh with clouds; and every eye shall see him." (Revelation 1:7.)

In his general epistle this same John says:

"We know that when He shall appear, we shall be like Him; for we shall see **Him as he is.**" (1 John 3:2.)

The Lord Himself makes it impossible without treason to every law and principle of sound and sane exegesis, to interpret the coming of the Holy Spirit as a fulfillment of His promise in the same chapter about His own personal return.

Listen to that promise:

"I will come again and receive you unto myself." (John 14:1, 2.)

He then states He will send the Holy Spirit to abide with them, but note, I bid you, these defining and illuminating words recorded in the sixteenth chapter, but spoken at the same time:

But now I go my way to Him that sent Me; and none of you asketh Me, Whither goest thou?

But because I have said these things unto you, sorrow hath filled your heart."

Nevertheless, I tell you the truth; It is expedient for you that I go away; **if I go not away, the comforter (the Holy Spirit) will not come unto you)** but if I **depart, I will send him unto you.**" (John 14:1-7.)

Behold the inexorable logic of this:

The **coming** of the Holy Spirit to **the earth** depends on the **going** of the Lord to **Heaven**.

The Lord is going **into Heaven** to abide there as Priest.

The Holy Spirit is to **abide on earth** as a **Comforter** while He **abides in Heaven** as the Priest.

The **presence** of the Holy Spirit **on earth** is a proof (an indisputable proof) of **the Lord's presence in Heaven**.

No more reckless and excuseless blunder in exegetical teaching could be made by any teacher than to make the **going** of our Lord Jesus Christ **into Heaven** the **same thing** as the **coming** of the Holy Spirit **from Heaven**.

That the whole Godhead, Father, Son and Holy Spirit can and will be manifested in and by the Spirit to the believer as he fulfills the conditions laid down, and as our Lord Himself has said, "make their home" with us, is the plain teaching of John Fourteenth; but that is neither the fulfillment of the Lord's promise in the opening verses of that chapter, nor the promise and assurance of the **visible** Coming of the Lord in Matthew and confirmed by John in his epistle and in the Reve-

lation—between the two there is an Atlantic ocean difference.

As the climacteric negation to such teaching, read the promises in the opening verses of John Fourteenth:

“In my Father’s house are many mansions: if it were not so I would have told you. I go to prepare a place for you,

And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.”

Now note this:

When He comes from Heaven He will **receive His disciples.**

But when the Holy Spirit comes from Heaven **the disciples will receive the Holy Spirit.**

In one case **the Lord** receives.

In the other case **the disciples** receive.

In the promise of the Lord’s coming, the **disciples are received.**

In the promise of the Spirit’s coming, it is **the Spirit who is received.**

The Lord receives the disciples **into Heaven at His Coming.**

The disciples receive the Holy Spirit **into their body on the earth at His Coming.**

Between these two events the distinction and the difference is that of “a great gulf fixed.”

The one is the promise of the Lord to come **from**

Heaven for His disciples that they may abide with Him—in Heaven.

The other is the promise the Holy Spirit will come from Heaven to the disciples that He may **dwell in and abide with them on the earth**, at the same time **the Lord abides in Heaven.**

I have diverged into this exposition to bring you face to face with the fact that the denial of the physical return of the Lord by Dr. Fosdick as a representative Modernist and the attempt of such an one as Professor Shaler Mathews to make the Coming of the Holy Spirit do duty in its place and thus cover up, apparently, the actual, point-blank denial of the Second Coming, is the fulfillment of the very thing foretold by the Apostle Peter as particularly characteristic of these latter times; and that this fulfillment by the way of Modernist denial, is of itself a marvelous re-writing of Holy Scripture and a nullification of the endeavor to destroy it.

The Jehoiakim penknife could not make the Word of God of none effect in the days of Jeremiah.

The penknife of the Modernist cannot do so in our day; as the penknife served then so it serves now, simply to bring into relief, re-establish and demonstrate, the eternal security of the Word of God, God's revelation of Himself to man, a revelation in the written terms of abiding and changeless truth.

Read once more this statement of Dr. Fosdick:

"I do not believe in the physical return of Jesus."

That is to say, in plain English—

Dr. Fosdick and his co-Modernists do not believe that Jesus Christ is coming to this world again—in **the flesh**.

Let me cover this declaration with the terrific testimony of the Apostle John:

"Many deceivers are entered into the world, who **confess not** (that is, who deny) that Jesus Christ is—**Coming in the flesh**. This is a **deceiver** and an **anti-christ**." (2 John:7.)

How completely this **denial** of the physical return of our Lord brings into affirmation, demonstration and proof that just as He rose from the dead in the flesh, so is He coming again in the flesh.

In other words, Modernism in fulfilling the forecast of Scripture concerning its penknife and fire, is making that fulfillment, not only a proof of the integrity of the Book but, at the same time, demonstrating that every assault only serves to bring to the front the particular portion that is the object of attack and reaffirm its deathless truth.

Yes! the Book is reaffirming itself in the very things that are taking place in the Church today and more and more proving that Modernism is the legitimate heir of Jehoiakim's penknife and fire.

* * * * *

During many long years I have read and studied this Book, and continually I have marvelled at its construc-

tion, the unity of its purpose, the harmony with which all its parts are bound together; so that, again and again and, involuntarily, I have cried out:

"Surely, no mere man, not even the wisest, best, most intellectual of men could, of themselves, have written this Book."

It is a startling thing to me that in the intensive study I have given it and am giving it to-day, I never think of the men who are reputed to be the authors, the men through whose hands it has come to us.

When I read Genesis, I do not think of Moses and find myself taken up with him, applauding him as the author, as I do with other writers of other books. I never think of him at all; on the contrary, I am lost in the things he has written—he does not get even a furtive thought or glance of mind from me as the author of the stupendous narrative.

When I read through Exodus and on through the Pentateuchal testimony, I can see only the unfolding of a divine purpose. I see, indeed, to use a current, if not cant, phrase of Modernism—a "progressive revelation" of the truth the Book sets out to tell; but it does not progress to my mind as the Modernist expresses it, from "primitive and childlike ideas;" nay! it is to me as the first note, round and clear, of a great song swelling at last on the final pages of the Book into a diapason of hallelujahs to the wonder and glory of the "beginning;" a beginning which from the very threshold of it,

foresees the ordained, the cumulative and accomplished —“end.”

When I read the Psalms, I do not think of David, in the sense of him as the author, the “sweet singer of Israel.” I am not taken up with him as an author whatever; but I am filled with wonder at the power which makes an instrument of David greater than the golden harp strings over which he sweeps his fingers, and from which he draws the music in the “songs of Zion”—an instrument to tell out all the accents and depths of the universal, human heart, its sorrows, its joys, its sins, its despair, its hopes and its fears, and the balm of an infinite love, the touch of a measureless and exhaustless grace which meets and cures the woe of the heart, flooding the soul with an in-running tide of never-receding peace; so that, wherever read, in whatever language, in whatever place and time, these psalms are understood, and men go back to them, read them with every fresh ache of the heart for the kinship and expression of sympathy found nowhere else; and behind them, a vision, not of David, but of a greater David of whom David is, even at the best, with all the light upon him, but a shadow and prophecy.

When I read the four Gospels, I am not moved with interest in their authors. I never say to myself what a genius Matthew had, or how great was Mark or Luke or John.

And yet, if these four Gospels are only fiction; if, as

Dr. Fosdick tells us, they have been "heightened for effect," and "added for detail," I ought to think of them, as authors, and give them supreme credit as creative minds. I ought to do so, because for two thousand years they have imposed this fiction upon the world with such a masterful degree of reality millions have accepted these stories, shaped life and death by them as the most abiding, the most verified facts, in the world's history.

Accept these Gospels at their face claim, say they are true, even then construction, objective, style, and the amazing withdrawal of themselves from the consciousness of the reader, entitle the authors to be placed in honor of genius above the greatest narrative writers the world has ever known.

How amazing this ability to hide themselves from you so that you never stop to think of them.

There is not an author, not a writer, who can keep his personality in the background. Sooner or later his individualism will thrust itself upon you in an expression of his likes and dislikes or some insistence of the character or quality of his style.

Just consider the attitude of these Gospel writers to the crucifixion.

They each of them describe it.

It was one of the most brutal scenes in the world's history.

There is suffering enough there, physical suffering alone, to appeal to the most unemotional heart.

His head, crowned with the rudely wrenched-off, twisted branch of the thorn tree.

The thorns stabbing Him like remorseless and poisoned daggers.

The nails, tearingly piercing His feet.

You almost feel the quiver of the sensitive flesh under the hammered blows of the senseless executioner.

The pulse beat of His heart is like muffled thunder in His ears.

The blood burns in His veins with the involuntary effort against strangulation and smothering.

His body becomes like a furnace, the blood like liquid fire in His veins.

His lips are dried and withered.

His tongue cleaves to the roof of His mouth.

An intolerable, torturing thirst invades Him.

His heart seems to melt like wax in the midst of His bowels.

All His bones are out of joint.

Physical agony is His.

It is not the physical agony of the bullet-headed men who are being hung on either side of Him.

No! His body is the quintessence of sensitiveness.

His flesh is as delicate as a rose leaf.

His constitution, His whole body, is a single nerve.

A touch, even with restrained rudeness, is a blow.

The thorns! the nails! language cannot tell this agony to Him.

There was the supreme torture of a body supremely subject to pain.

Then there was the agony of self-respect and dignity completely crushed.

Out beyond, the murderous mob, the jeering voices, the wagging heads in imitation of the poor, helpless, restless head, turning from side to side in a vain search for relief—the cynical mockery of the priests, the scribes and pharisees.

Added to this the consciousness that although He was pure, innocent, sinless, and there by the will of God, He knew the crowd believed Him to be a falsifier, a blasphemer, rightly judged and suffering the penalty of His treason to Caesar and His blasphemy against God.

That was moral agony—soul agony.

If you had been there and watched it all, would it not have moved you?

The question is not a fair one. I know it would have made every emotion, every true and best emotion of your being to shiver in sympathetic agony with Him.

And had you attempted to report it, do you think you could have kept back some expression of sympathy? Do you think you could have kept out of your report an indignant protest, not only against the screaming, hate-filled Jews who led Him there, but against the

political cowardice of Pilate as a Governor, against his shameless debauchery of justice in officially declaring Him to be innocent, then giving Him over to the hands of His infuriated murderers?

I do not believe you could, even though your hand held the most disciplined of pens.

Read then the account given by these reputed authors—Matthew, Mark, Luke and John.

Not once do they express a sentiment, not a hint of their sympathy with the Sufferer, their bitterness against His foes.

To say it plainly, the account is the most pulseless one ever written.

It is the same in each Gospel, the same lack of feeling. Nothing could be more realistic than the description, but there is not a waste word, it is a perfect Sahara in its lack of qualifying adjectives.

The astounding thing is the writers of these narratives do not come into view at all. As you read you have only one consciousness—the reality of the terrible scene, you feel yourself a bystander, inwardly revolting at it.

And although it took place two thousand years ago, you read it and the world reads with you, as though you and the world were assembled under the scarlet drippings of the cross itself.

There is no other writing in the world like that.

Call it genius if you like.

You would never think of it as such without prompting.

It is something more than genius.

There is mind there in that writing—but a character of mind not found in the common mould.

When I come to this Book with a question—it is not long till I find I am, myself, in the witness chair and questions of the most probing sort are being asked of me. It probes me. It goes down into the secret depths of my soul. It finds me at a deeper depth than I have ever known. It turns on a hard, white light. It pulls aside the concept I had of myself and in which I have self-satisfiedly argued out and demonstrated the qualities I thought I had. Then I am startled to find motives, impulses, I never dreamed were there. There are times when I find its words are hotter than fire, and not infrequently I have heard what seemed like distant thunder as from Sinai.

There are times when I read, when I search, when I am following some special train of thought which leads me from book to book, growing clearer, more wonderful as I read and search—suddenly, it is as though gates of an upper city were opened, the notes of a song flow out, all the reaches of my being are thrilled and I discover I have no intellectual difficulty whatever in believing all things—intellect, heart, soul, all that is woven into the warp and woof of what I call myself, seems to rise from page to page, from statement to statement in the

exhilaration of a winged flight, till it becomes easy to understand all visions, all transfigurations, all translations, and Paul's third Heaven and the country called Paradise seem not more than a handsbreadth away.

I have read much, studied much, and thankfully forgotten much. Indeed, there is little I have read which I care to retain; for there is always a repressed feeling of satire, a sort of half-mockery as I think of the ponderously built, the granite-like constructions the years have crumbled and covered with the dust of desuetude; so that, the paper on which thesis and deduction have been written and so painstakingly printed have no other future in store for them than the claim of the rag man and the manufacturer's pulp vat.

* * * * *

Surrounded by books on my shelves, some of them having on their title page, names among the greatest of earth—I turn from them to this Book, the Psalmist calls his "counsellor," take up a familiar page, let my eye run over a verse so often read, and out of the self-same words, words I have known by heart, there have come apocalyptic unfoldings of truths never seen before, or never fully apprehended.

After all the years over which I have travelled in thought and prayer through this Bible, I find it a fountain of continual refreshment, meeting every degree of thirst, whether of mind or heart.

When I have read some noted stylist, and then have taken up this Book of Books and turned to its English "pure and undefiled" and bathed my soul and mind and spirit in the sweep of a current never falling below high-water mark, flowing on at the same unchanging depth from page to page, as a river, clear as crystal, flowing from beneath the throne of God, the most vaunted style of human author seems, in comparison, no better than the movement of a skillfully built, finely finished and highly polished piece of mechanical construction. In spite of its beauty it is so full of wheels and cogs and its movement at the best unequal, more or less unbalanced, and in the end, unsatisfying.

As I read my Bible I am overwhelmingly conscious it never was "put together;" that it is a living thing, as vital as He who is the Living Word, the one explaining the other, and I begin to grasp His meaning as when He said: "The words I speak unto you they are spirit and they are life."

You cannot kill a book like that.

It renews itself, putting forth fresh life and, even greater vigor at every assault.

The Apostle Paul has said "heresies" must needs arrive that the truth may be made manifest—and it is so.

The challenge of Modernism in its endeavor to undermine confidence in the Bible as it has come down to us is being met by a more universal and intensive study of it.

The insidious assault at first did not arouse. It was too subtle, too carefully managed; but now, the bold and cynical statements coming from men standing within the councils of the Church and from theological schools have fully aroused the people. There are thousands to-day who have learned of the wealth, the wonder, the consolation, beauty and divinity of the Book as never before, just because of this blasting at the foundation of the Christian faith. Every blast against it, and the very audacity of the men who make the blasts, have inspired men and women to read, search, examine and give themselves up to it in such a fashion that they have come to know it as they never dreamed it could be known, and are filled with the unshakeable conviction that not only is it written in earth but recorded in Heaven.

Not only has this drive against the integrity of the Bible led to a fresh study of it, but to a closer investigation of the much-vaunted "new" evidence against it, the scientific discoveries supposed to diminish its authority; and these so-called evidences have been revealed, many of them, no better than the scare-crow of the cornfield—as clever hypothesis, "working" hypotheses, that is, clever "guesses;" and even the "advanced" accuracy of the Greek, with all the freshly edited lexicons, turning out to have the old meanings and, in some cases, with greater accent.

All that Jehoiakim cut out with his penknife, all he

burned in his cosy, comfortable and exclusive hearth-fire, the Lord God restored and added thereto—even with multiplied judgments.

But note how the Lord dealt with this **penknife King** himself.

Through Jeremiah He had previously given a prophetic warning concerning him.

This was the warning.

“Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; they shall not lament for him, saying, Ah, my brother! or, Ah sister! they shall not lament for him saying, Ah Lord! or, Ah his glory!

He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.” (Jeremiah 22:18, 19.)

That is:

When Jehoiakim should die, his dead body, instead of having the burial belonging to a king, should be drawn outside the gates of Jerusalem, as the body of a dead ass was drawn, and left to corruption and the beaks of vultures.

After Jehoiakim used his penknife and thus challenged Jehovah Himself, the Lord spake again to Jeremiah and through him uttered this re-emphasized decree:

“Therefore, thus saith the LORD of Jehoiakim, king of Judah; He shall have none to sit upon the throne of

David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.

And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them." (Jeremiah 36:30, 31.)

They would not have grace—they should have judgment.

The divine malediction was fulfilled.

It was fulfilled to the letter.

Nebuchadnezzar came up against Jerusalem and carried away the inhabitants to Babylon. He changed his intentions concerning Jehoiakim, instead of taking him in chains to his capital city, a prisoner, he caused him to be put to death and his body drawn outside the gates of Jerusalem.

His burial was as the burial of an ass, but the word "burial" is intended as a satire, a mockery of the fact that he was not buried at all. Instead of a burial and burial befitting a king, he was left by the road side to the contempt of the passer-by—even as a dead and unburied ass should be left.

The prophecy concerning his death was fulfilled.

None lamented for him.

He had no funeral dignities.

His body did not lie in state.

No funeral oration was pronounced over him.

Nothing but a dead body by the wayside, given over to heat and frost and the ghouls of the air.

The prophecy concerning his posterity was fulfilled.

None of them ever sat or ruled on the throne of David.

Jehoiakim's penknife made a radical change in the history of Judah, the succession of David, and the history of the world.

As the result of this penknife act the succession to the throne of David was taken from the line of Solomon and transferred to the line of Nathan.

None of the posterity of Jehoiakim was eligible to the throne, none of the descendants of his posterity.

Joseph who married Mary the mother of Jesus was a descendant of Jehoiakim in the line of Solomon and therefore a prince of the House of David; but by this decree of God he was inhibited from sitting on the throne.

He was the son-in-law of Heli and therefore Mary was the daughter of Heli. As Heli was in the line of Nathan and therefore a prince of the House of David, Mary was princess and her son Jesus a prince and birth-right heir of David's throne.

When Joseph married Mary his royal title as prince was passed over to his adopted son.

Thus the posterity of Jehoiakim was deprived of the sublime honor of giving descent to the Messiah of Israel, the King of the Jews, the King of kings and Saviour of the world.

And all this for simply using a penknife on the written Word of God.

Think of it! The judgment abiding on this man and his posterity for twenty-five hundred years, even to this day, and to abide forever.

What a demonstration this of the sacredness of the Book we call the Bible, in God's sight.

What a warning not to tamper with the sacred volume.

Do you imagine those who tamper with it to-day—who have the audacity to use the king's penknife on its pages, will escape the judgment of God?

Impossible!

The men who use it are accumulating for themselves, sooner or later, judgment at the hands of men as well as God.

The day is coming when their names, speeches, sermons and writings will be cast out with the same feeling of contempt as was given the dead body of the penknife king.

The passers-by on the highway of time, in the years to come, will feel a contempt when they read that these men had the folly to think that with their little penknife of unbelief and downright infidelity, they could cut out, burn, and rearrange the Word of God to suit their own limitation, whether intellectual or spiritual—contempt that such men should have persisted remaining in the Church to sow division, discord and distress, and

through the aggressive exploitation of their own spiritual darkness lead uncounted souls to stumble unsaved into eternity; shame will clothe them as it did the dead body of the king.

He was buried with the burial of an ass.

The attitude of these men will receive the same repudiation and contempt.

Modernism deserves no better future than that.

Modernism deserves **no toleration**.

False pilots who seek to manoeuvre a ship so that it may be driven upon rock and reef, get little mercy at the hands of those who detect them in their nefarious work.

Scant toleration is given to the robber who lays his hand upon your treasure.

Loyal men who would still be counted loyal to a government, have small place for those who would betray it.

He who would be true to the faith once for all delivered, cannot have fellowship, nor association, with a Modernist.

To talk against Modernism and then hob-knob and picnic with Modernists, is not merely individually contemptible, but actual betrayal of the truth, in that by such practice such an one gives the fellowship personally, he denied in his testimony.

There ought to be neither fellowship nor friendship with Modernists.

How can you be a friend to the man who so deals

with the birth of Christ that His Mother is put in the pillory of unchastity and faithless wifehood?

How can you be friend to the man who tears the crown of deity from the brow of the Son of God and replaces it with the stigma of a weakling or deceiver?

How can you be a friend of the man who turns the agony of the cross into nothing better than the blunder of a useless and excuseless suicide?

How can you be friend of a man who denies the bodily resurrection of Christ and thus repudiates the supreme objective of His mission to this world—victory over death and the grave and the bringing of life and immortality into the light?

How can you have fellowship and friendship with the man who denies, by the logic of his attitude, the session of our Lord Jesus Christ in Heaven as the living, eternally incarnate high priest of His people, and thus takes away from them the comfort and consolation of an ever-interceding and understanding friend and saviour on the throne of God?

How can you be the friend of a man who denies that the Son of God, our Lord Jesus Christ, will come again to this world, and that He will come visibly; who denies all who pierced Him shall see and identify Him; who by this denial denies pointblank our Lord's own teaching and His last and most tender promise to the Church?

How can you be a friend of the man who cuts your

Bible to pieces and shuts you up on the edge of an unilluminated eternity with no other authority than his childish guess and your own poor stumbling and changing experience—your vacillating and worthless “consciousness?”

To have friendship with such a man is to be guilty of cowardly treason to the Son of God.

If you would be loyal to Him and steadfast for the faith committed to you, you can have no toleration for those who under the title of modernist and the disguise of progressive and liberal Christianity betray the Son of God in the house of His friends.

Modernism is not Christianity; it is no more Christianity than is Buddhism or Islamism, and not so honest, for neither of these profess to be aught other than what they are, while Modernism claims to be Christianity and denies all upon which Christianity is founded and all right to the claims it makes upon such foundation.

To be faithful to Christ you cannot have part in such a system, nor have friendship with those who seek to sustain and proclaim it.

Nor is this too severe an attitude for the genuine Christian to take.

Hear what John, the Apostle of love, says:

“If there come any unto you, and bring not this doctrine (the doctrine of Christ, v:9—the doctrine that He is the Son of the Father, v:3, and there-

fore, God the Son incarnate, coming again in the flesh, literally) **receive him not into your house, neither bid him God speed:**

“For he that biddeth him God speed is partaker of his evil deeds.” (2 John 10, 11.)

Such an attitude will raise the cry of “bigotry” and “bigot.”

The crowd takes that word out to the stone pile and would stone it to death and endless silence.

But that same word “bigot” is a very good word.

When you analyze it you find it has a royal lineage.

This is the meaning of it:

“By God.”

Whenever the Church has succeeded in her history, whenever she has reached great heights of splendid daring for God and man, it has been when “by God” has been her rallying cry.

The men who have achieved most for God, the men whose work has abided, have been the men who said, “by God,” and knew no other standard.

It is the one standard alone by which the Church can meet the assaults upon her very existence.

“By God” is only another way of saying, **“Thus saith the Lord.”**

Another word flung cheaply at those who stand for the integrity of the Bible, not only as a rule of faith, but practice, is the easy epithet:

“Narrow.”

There are Christians, even in the pulpit, good enough and wanting to be faithful to their calling, who shiver whenever the word is uttered in their neighborhood. They are afraid of being narrow and avoid as much as possible the use of definite terms and a too-affirmative program—try to restrain themselves from too great insistence upon dogmatic truths and turn to moral and exhortative, rather than doctrinal, preaching.

But as I recall the preaching of the Son of God, I find it was along the line of a **narrow** positivism.

It is He who has said:

“Narrow is the way that leadeth unto life.”

And as an answer to those who are forever evangelizing the word **“broad,”** declaring that Christianity to be true Christianity must be broad, and that the Christian who would be a true and effective Christian in these days of progress must be broad—broad in thought and broad in attitude—He warningly said:

“Broad is the way that leadeth to destruction.”

A very common experience demonstrates that while **“narrow”** is often associated with **“depth,”** **“broad,”** is not infrequently an indication of that which is **shallow**. Rivers that are narrow are sometimes deep and the current swift; rivers that are broad are **most often shallow** and **the current slow**.

There is a sensitive feeling on the part of Modernists and their followers that Christianity must not be too **“static,”** too fixed.

They desire a Christianity always in solution, a Christianity always in the making; a Christianity in which no man should be under bonds to think the same thing about Bible doctrine tomorrow that he thinks today. The preacher who can rise above old doctrines and old standards, who can cast aside old terminologies as easily as one changes his garments, who uses continually new thought forms and believes nothing fixed and final except that which he is sure he no longer believes, such a preacher is supposed to carry the hall mark of intellectual and worthwhile development, and is thought to have "grown."

But it is a startling fact that when Paul wrote to the Corinthian Church about the Gospel he says:

"Moreover, brethren, I declare unto you the gospel which I **preached** unto you."

That is he had preached this Gospel unto them, and now he is going to tell it to them again, not a new Gospel, but the same **old** Gospel.

In writing his epistle, the Apostle John takes special care to tell those to whom he writes, that he is not giving them any new thing.

He says:

"Brethren, I write **no new** commandment unto you, but an **old** commandment which ye had from the beginning" (1 John 2:7).

In writing his second epistle the Apostle Peter says:

"I think it meet, so long as I am in this tabernacle,

to stir you up by putting you in **remembrance**" (2 Peter 1:13).

When Jude gives his exhortation, it is an exhortation to stand fast in the **old** things.

This is what he says:

"Contend for the faith (that is the doctrine) **once for all** (that means for all time—**static—fixed**—not only for the first century, but the last) delivered unto you" (Jude 3).

Writing to the Corinthians Paul says:

"Stand fast in the faith (that is the doctrines they had received) (1 Corinthians 16:13).

To the Colossians he writes:

"**Stablished in the faith, as ye have been taught**" (Colossians 2:7).

One of the keenest warnings of the Apostle Paul is against **unfixity**, instability in respect to doctrine.

He says:

"That we henceforth be no more **children, tossed to and fro and carried about with every wind of doctrine**" (Ephesians 4:14).

To be unsettled, unstable, unfixed in doctrine, unable to give a final answer concerning the faith is according to the figure, to be "handed about" like an infant, passed around first to the hands of one then to another; and again the figure is as of one in a ship tossed up and down by the restless waves of the sea, driven first in one direction and then another, not only

without a definite course, but in a state of continual restlessness so that each succeeding new doctrine or degree of doctrine is as uncertain as the changing and blowing winds.

Those who would be true and loyal to the Word of God, to the revelation of His mind and will must stand **four-square** to every wind that blows, standing unfalteringly for the **unchanging** truth of God.

The Jesus Christ of whom it is written: "Jesus Christ the **same** yesterday, and to-day, and forever," the immutable Christ whom the angels declared should come back, this **same** Jesus;" and who definitely and in warning terms denounced those who should preach a "lo here," and a "lo there" Christ, calls for a Christian faith that shall be **as immutable, unchanging as Himself**.

There is no rightful place in the Christian Church for those teachers and preachers who, like the Athenians are always desiring, "either to tell, or to hear some new thing."

Neither Modernism nor Modernists should be **tolerated** in the Church of Jesus Christ.

God forbid that the Church should be turned into a debating society, into a lyceum where nothing could be certain but controversy, where every man should have a "psalm," and a "doctrine," and where "truth" should be tossed about as a ball, or a word that had no content.

The Church was not set in the earth as an elastic band to be stretched in this direction and then in that, according to the strength of its different and contending parties; on the contrary, it was set here to be both a pillar and a **base**; as it is written:

"The church of the living God, the **pillar** and ground (base) of the truth." (1 Timothy 3:15).

Do you know anything less elastic than a pillar, anything having less right to be unstable than a base?

Nay! surely the very words "pillar" and "base" are pictures of unmovableness, fixity—that which is absolutely—**static**.

I repeat, neither Modernism, nor Modernists should be tolerated in the Church.

There were certain "progressives" in the professing Church in John's day—but such a pressure was brought to bear upon them that they went out; and John, speaking of them, says:

"They went out from us, because they were **not of us**."

By every law of self-respect Modernists should go out of their own accord.

Nothing is more demonstrable that they "are not of us," in the sense that they do not stand for the faith held by the Church as a church to this day.

To talk about remaining in the Church to reform it, purify its theology and give us a Bible acceptable to "modern use," is mere twaddle, the purest of all **bathos**.

The Church should re-emphasize its faith and in such a way that it should be impossible for them to remain within its doors.

The Church should repudiate every theological institution which seeks to manufacture Modernist preachers and give us the comedy of ordaining councils in which the candidate is only positive and certain about his unbelief, his ability and nerve when asked concerning fundamental doctrines to say with abounding conviction, "I do not know," or "I am not sure."

The Church should refuse support to every missionary board that has Modernists, or men with Modernistic tendencies, in its membership.

Better that the Missionary Societies should collapse a thousand times than that they should send men to preach to the so-called heathen world a Christianity that is nothing better than a mere civilizing agency for this world, and a Christ who differs little from the founders of their own religions, save in the more or less intensive degree of His ethical (?) teaching.

Could anything be invented that would give greater cheer to the inhabitants of the pit and the Devil Himself than this comedy of sending out men to the foreign field armed with Jehoiakim's penknife and a portable hearthstone fire to burn up the expurgated portions of the Bible.

Let the Church shut its pulpit against any man who

attempts to keep the middle of the road and is a friend to the "good in all schools."

Let it fasten its pulpit Bible against the ministration of any man who is so full of Church history that he puts it above the Bible and fails to speak with unhesitating voice, a "thus saith the Lord."

No matter though a man come with a box full of diplomas and claims ability to sit with ease in the saddle of science or the chair of philosophy, let the Church put upon him this test of a "thus saith the Lord," and the demand that he shall hold without an interrogation point to the integrity of the Scriptures.

To raise a hue and cry against this as "divisive;" to appeal to compromise for the sake of "brotherhood," and "Christian charity," and to talk about love **being more important in the Church than correctness of doctrine**, is emotional weakness and fallacious folly.

There is no possible compromise in this issue.

If Modernism is, in any degree, right, then Christianity as set forth in the New Testament is, in every degree, wrong.

There can be no half-way acceptance of truth.

Truth is all truth or no truth at all.

The man who accepts a part of the truth and **refuses** the other part is more dangerous than he who repudiates it altogether.

The fear that should Modernists go out, Protestant-

ism would become more and more fragmentary, is groundless.

The truth is, whatever is fragmentary in Protestantism to-day is due to the endeavor to overthrow all sense of definition and definiteness in Protestantism.

The spirit of Modernism is the spirit of Bolshevism.

It is as already shown against everything assured, settled, fixed.

It is against all credal statement.

It is not merely democratic, it is anarchic.

It does not seek to build up, but to pull down.

It is fatally committed against itself.

It dare not fix anything. It cannot assure any of its followers concerning its location for to-morrow. Those who carry what it gives them to-day may have to throw it away as old straw tomorrow. Give it a place to build on, assemble all the material to its hands, it will not, it cannot in the strictness of its principle, put up a permanent construction, nor will it permit so much as a blue print, it will be satisfied only to build or, rather, pitch a tent, a temporary structure that may be taken down tomorrow without noise of demolition. Modernism is out for "adventure," and will have nothing less; and for the joy and freshness of adventure there must be no program, no schedule, the one inspiring thought is that tomorrow some fresh evidence of the unreliability of the Scriptures may be found,

and the necessity of blazing out some new and uncertain, but diversified, path.

The efficiency of the Church, its responsibility not only to the Christ whose name it bears, but to the souls of men in whose charge the Lord has placed them, demand that the issue shall be forced.

It is not necessary to open the case and debate any question as to who is right.

That is all settled for those who go by a "thus saith the Lord."

Settled for those who believe in a Whole Bible.

Settled for those who recognize that Christianity stands or falls with the Bible.

The word "**toleration**" must be cut out of the Church vocabulary.

You cannot find it in the Bible.

It is not a nice word.

It is not to be found in good company.

It is a word much used by middle-of-the-road men.

It has in it always, no matter how much dissimulated, the crawling, creeping movement of surrender.

It is, as a rule, the word of men who accept all sorts of treason against the Word of God, and then fight against every endeavor to repress that treason.

It is a word under which conspiracy and treason have been hatched.

It is a word used with much mouthing in association

with such phrases as "freedom of speech" and "soul liberty."

It is a word that is used again and again with that other word, "**interpretation.**"

To talk about the right of interpretation, to have any discussion about it, is simply playing a game of matching wits, or playing the fiddle while the penknife cuts and the hearth fire burns.

The hour calls for the Church to rise up and expurgate the expurgators.

Let the Church throw "anciency" against "modernism" and take the consequence.

And why should the Church hesitate.

Shall the Church be more just than God?

For twenty-five hundred years He has held judgment against the posterity of Jehoiakim because he cut out some leaves from the written Word of God.

The act of Jehoiakim was simply mechanical, the effect he produced was mechanical; but the Modernist seeks to do more than cut some leaves out of the Bible to-day, his aim is to destroy all faith in the Book as it has come down to us, and thus, finally, to destroy the Book itself as the inspired, infallible Word of God, the supreme authority for the soul of man.

Why should the Church tolerate men who no longer tolerate the Bible as God gave it to us, and by so much, neither tolerate the Church, nor the Christianity, nor the Christ of the Bible?

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